

The Illustrated Catholic family annual for the United States, ...

Catholic Publication Society (U.S.)

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THE CATHOLIC FAMILY ALMANAC 1876





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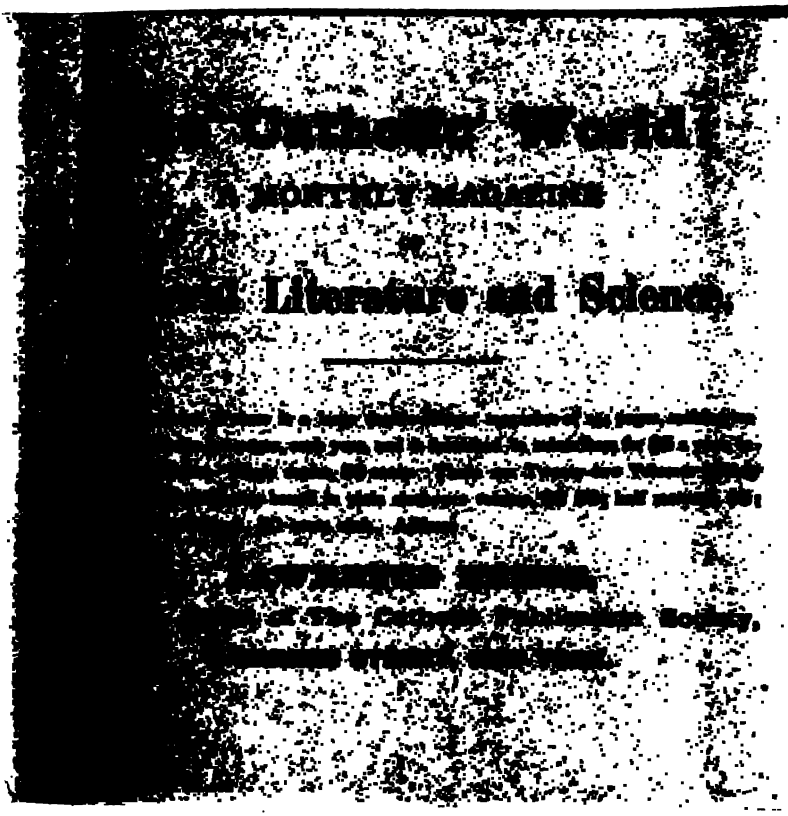
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The Pilot Office, Boston, Mass.

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NEW YORK:

THE CATHOLIC PUBLICATION SOCIETY,

No. 9 WARREN STREET.

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The Pilot Office, Boston, Mass.

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THE

ILLUSTRATED

CATHOLIC FAMILY ALMANAC

FOR THE

UNITED STATES,

For the Year of our Lord

1876.

CALCULATED FOR DIFFERENT PARALLELS OF LATITUDE,

AND ADAPTED FOR

USE THROUGHOUT THE COUNTRY.

NEW YORK:

THE CATHOLIC PUBLICATION SOCIETY,

No. 9 WARREN STREET.

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Astronomical Calculations.

Made and copyrighted exclusively for this Almanac, for the year of our Lord 1876, by BERLIN H. WRIGHT, Penn Yan, Yates County, N. Y.

Eclipses.

There will be four eclipses this year, two of the Sun and two of the Moon.

I. A partial eclipse of the Moon March 10, visible throughout the United States.

Place.	Begins.	Middle.	Ends.	Place.	Begins.	Middle.	Ends.
	H.M.	H.M.	H.M.		H. M.	H M.	H.M.
Boston.....	0 37 mo.	1 37 mo.	2 37 mo.	New York...	0 25 mo.	1 25 mo.	2 25 mo.
Washington....	0 13 mo.	1 13 mo.	2 13 mo.	Chicago. ...	11 31 ev. 9th	0 31 mo.	1 31 mo.
Charleston	0 1 mo.	1 1 mo.	2 1 mo.	St. Louis....	11 20 ev. 9th	0 20 mo	1 20 mo.

Size of the eclipse = 3.58 digits.

II. An annular eclipse of the Sun March 25, visible throughout the United States as a partial eclipse, being annular in the Northwestern region of British America. See table below.

Place.	Begins.	Ends.	Digits.	Place.	Begins.	Ends.	Digits.
	H. M.	H. M.			H. M.	H. M.	
Portland, Me.	4 15 p.m.	4 45 p.m.	4.7	Charleston....	3 48 p.m.	4 48 p.m.	1.2
Boston	4 12 "	5 40 "	4.5	Washington ..	3 49 "	5 9 "	2 5
New York....	3 36 "	4 58 "	4.0	Baltimore	3 52 "	5 12 "	3.0
Albany ...	3 58 "	5 29 "	4.7	Raleigh	3 51 "	4 54 "	1.8
Rochester	3 33 "	5 9 "	5.0	Richmond....	3 50 "	5 3 "	2.4
Buffalo.....	3 31 "	5 5 "	5.0	Savannah	3 49 "	4 39 "	0.6
Philadelphia..	3 55 "	5 18 "	3.8	Nashville. ...	2 56 "	4 25 "	2.9
Pittsburgh....	3 21 "	5 0 "	5.0	Frankfort ...	3 10 "	4 38 "	3.3
Cleveland.....	3 13 "	4 54 "	4.6	New Orleans.	2 54 "	3 38 "	1.0
Cincinnati...	3 8 "	4 38 "	3.6	Springfield, Ill.	2 35 "	4 17 "	4.0
Detroit..	3 9 "	4 47 "	4.2	St. Louis.....	2 35 "	4 13 "	3.8
Chicago.....	2 46 "	4 29 "	4.8	Little Rock...	2 27 "	4 1 "	3.0

III. A partial eclipse of the Moon September 3, invisible in North America.

IV. A total eclipse of the Sun September 17, invisible in America.

Chronological Cycles.

Dominical Letters.....	B A	Julian Period.....	6589
Solar Cycle	9	Year of the World (Septuagint)..	7384-5th
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The year 1876 is Leap-Year, and until July 4 is the one-hundredth year of the independence of the United States.

The Dominical Letter for any year is the letter which denotes the Sundays.

The Solar Cycle embraces a period of twenty-eight years.

The Roman Indiction is a cycle embracing a period of fifteen years.

The whole number of lunar months embraces a period of nineteen years.

When the date of the year can be divided by four without leaving a remainder, it is leap-year, centennial years excepted, which must be divisible by *four hundred* without a remainder.

The Epact denotes the age of the moon on the 1st day of January.

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Morning Stars.	*Evening Stars.*
Venus, after July 14.	Venus, until July 14.
Mars, after August 12.	Mars, until August 12.
Jupiter, until Feb. 13, and after Dec. 4.	Jupiter, from February 19 to December 4.
Saturn, from February 17 to May 28.	Saturn, until Feb. 17, and after May 28.

Planets Brightest.

Mercury, January 25, May 18, and September 15, setting then soon after the Sun; also, March 13, July 11, and October 31, rising then just before the Sun. Venus, June 7 and August 20. Mars, not this year. Jupiter, May 17. Saturn, August 27.

The Four Seasons.

		D.	H.	M.		D.	H.	M.
Winter begins,	1875, December 22,	0	8	mo., and lasts.....		89	0	54
Spring "	1876, March 20,	1	2	mo., "		92	20	21
Summer, "	1876, June 20,	9	23	ev., "		93	14	10
Autumn, "	1876, September 22,	11	33	mo., "		89	18	13
Winter, "	1876, December 21,	5	45	mo. Tropical year..		365	5	38

The Dominical Letter.

BY BERLIN H. WRIGHT, PENN YAN, N. Y.

TO FIND THE DOMINICAL LETTER FOR ANY YEAR, A.D., NEW STYLE.

RULE.—Divide the entire centuries by 4; take twice the remainder from 6; add the result, with one-fourth of the years less than a century, to those years; divide the sum by 7, and subtract the remainder from 7, and the result is the number of the letter, A being indicated by 1, B by 2, etc.

Thus, for 1875, C will be found the Dominical Letter as follows:

18 ÷ 4 gives 2 remainder. $6 - 2 \times 2 = 2$, and 2 + ¼ of 75 = 20, and add 75 = 95. Divide by 7, and we have 13, with 4 remainder. From 7 take 4 = 3, the third letter of the alphabet, C.

NOTE.—In leap-years the letter thus found stands for the remainder of the year *after* February 29, and the next letter in order stands for January and February. Every year which may be divided by *four*, without a remainder, is a leap-year, except three of each four centennial years as 1700, 1800, 1900, etc. The centennial years are common ones, unless they are divisible by *four hundred* without a remainder.

TO FIND THE SUNDAYS IN ANY YEAR, THE DOMINICAL LETTER BEING KNOWN.

RULE.—Subtract the number opposite the letter for the year in Table I. from the numbers opposite the months in Table II.

Thus, for December, 1875, the letter being C and its number 6, the Sundays are the 5th, 12th, 19th, and 26th. July 4 is Sunday.

Table I.

A...1	
G...2	
F...3	
E...4	
D...5	
C...6	
B...7	

Table II.

Jan.	2	9	16	23	30	37
Feb.	6	13	20	27	34	41
March.	6	13	20	27	34	41
April	3	10	17	24	31	38
May.	8	15	22	29	36	43
June.	5	12	19	26	33	40
July.	3	10	17	24	31	38
Aug.	7	14	21	28	35	42
Sept.	4	11	18	25	32	39
Oct.	2	9	16	23	30	37
Nov.	6	13	20	27	34	41
Dec.	4	11	18	25	32	39

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Days of Obligation to Abstain from Work.

All Sundays in the year; the Circumcision of our Lord (January 1); the Epiphany (January 6); the Annunciation of the Blessed Virgin Mary (March 25); the Ascension of our Lord; Corpus Christi; the Assumption of the B. V. Mary (August 15); All-Saints (November 1); Immaculate Conception (December 8); Nativity of our Lord, or Christmas Day.

But the feasts of the Circumcision, the Epiphany, the Annunciation, and Corpus Christi are *not* days of Obligation in the Dioceses of St. Louis, Alton, Chicago, Dubuque, Green Bay, La Crosse, Milwaukee, Nashville, Santa Fé, St. Joseph, St. Paul; V. A of Arizona, Colorado, Indian Territory, Montana, and Nebraska; New Orleans, Galveston, Little Rock, Mobile, Natchez, Natchitoches, San Antonio, and Brownsville.

On days of Obligation every Catholic (who has arrived at the years of understanding) is obliged, unless hindered by sickness or other sufficient cause, to hear Mass and rest from servile work.

Fasting Days of Obligation.

All the week-days of Lent; the Fridays in Advent; the Ember Days for the four seasons of the year, namely, the Wednesdays, Fridays, and Saturdays occurring, 1st, for the Winter Quarter, next after the third Sunday of Advent; 2d, for the Spring Quarter, next after the first Sunday in Lent; 3d, for the Summer Quarter, next after Whitsunday; and, 4th, for the Autumnal Quarter, next after the 14th of September; and the Vigils of All-Saints, Christmas, Whitsunday, and the Assumption. A vigil is the day next before a feast-day. If the feast, however, occurs on Monday, the vigil is kept on the Saturday before; as Sunday is *never* a fast-day.

[Note.—In some Dioceses, the Advent-Fridays, except the one which is an Ember-Day, are *not* fasting days of obligation.]

Abstinence Days.

These are, all Fridays in the year, excepting Christmas Day when it happens upon Friday; and all fasting-days of obligation, excepting those on which the use of flesh-meat is expressly allowed by the proper authorities. Soldiers and sailors in the service of the United States, however, are exempted from the rule of abstinence all through the year, excepting upon Ash-Wednesday; upon Thursday, Friday, and Saturday in Holy Week; and upon the Vigils of the Assumption and Christmas.

A day of abstinence is that on which we are not allowed to eat flesh-meat.

The solemnizing of marriages is not allowed (except by special dispensation) from the first Sunday in Advent until after Epiphany, and from the beginning of Lent until the Sunday after Easter.

Church Days and Cycles of Time.

Septuagesima Sunday	Feb. 13	Easter Sunday	April 16
Sexagesima "	" 20	Low "	" 23
Quinquagesima "	" 27	Rogation "	May 21
Ash-Wednesday	March 1	Ascension Day	" 25
Quadragesima Sunday	" 5	Whitsunday	June 4
Mid-Lent "	" 26	Trinity Sunday	" 11
Palm "	April 9	Corpus Christi	" 15
Good Friday	" 14	First Sunday in Advent	Dec. 3

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Rates of Postage.

The following are the new revised United States postal rates: Letters, prepaid by stamps, 3 cents each half-ounce or fraction thereof, to all parts of the United States; forwarded to another post-office without charge, on request of the person addressed; if not called for, returned to the writer free, if endorsed with that request. If the stamp is omitted, the letter is forwarded to the Dead-Letter Office, and returned to the writer. *Registering* letters, 8 cents additional. *Drop* or *local* letters, 2 cents each half-ounce, prepaid. Stamped *Postal Cards*, furnished only by Government, 1 cent each; sent to England, Germany, Switzerland, and Newfoundland, if in addition a 1-cent stamp is affixed. If anything else is pasted on a postal card, letter postage is charged. *Circulars*, unsealed, with no writing, 1 cent for every 2 ounces to one address.

Foreign Postage.—The following are the rates of postage on letters to foreign countries for each half-ounce: To England, Ireland, and Scotland, 6 cents.

POSTAGE RATES UNDER GENERAL UNION TREATY.

On and after July 1, 1875, uniform rates of postage will be levied and collected in the United States on correspondence to and from the whole extent of the General Postal Union, formed by the Treaty of Berne, embracing within its limits the following countries, viz.: Germany, Austria, Hungary, Belgium, Denmark (including Iceland and the Faroe Islands), Egypt, Spain (including the Balearic Isles, the Canary Islands, the Spanish possessions on the northern coast of Africa, and the postal establishments of Spain upon the western coast of Morocco), Great Britain (including the Island of Malta), Greece, Italy, Luxemburg, Norway, The Netherlands, Portugal (including the Island of Madeira and the Azores), Roumania, Russia (including the Grand Duchy of Finland), Servia, Sweden, Switzerland, and Turkey. These rates are as follows, viz.: (a) For prepaid letters, 5 cents per fifteen grammes (½ ounce). (b) For unpaid letters received, 10 cents per fifteen grammes (½ ounce). (c) For postal cards, 2 cents each. (d) For newspapers, if not over four ounces in weight, 2 cents each. (e) For books, other printed matter, patterns of merchandise, legal and commercial documents, pamphlets, music, visiting cards, photographs, catalogues, prospectuses, announcements, and notices of various kinds, whether printed, engraved, or lithographed, 2 cents per each weight of two ounces or fraction of two ounces. (f) For the registration fee on all correspondence, 10 cents. The same rates of Union postage will be levied and collected in the United States on correspondence to and from France on and after January 1, 1876. In the meantime the postage rates as fixed by the existing postal convention with France will be collected on the correspondence exchanged with France.

The prepayment of letters is optional, but unpaid letters will be charged in the country of destination with double the rate levied on prepaid letters. The prepayment of postal cards, registered articles, newspapers, and other printed papers is compulsory.

To Canada and the British North American States the postage is 3 cents, or 6 cents if unpaid; to Newfoundland, 6 cents. To the following postage must be prepaid: To Cuba, Aspinwall, Panama, Mexico, 10 cents; to British West Indies, 18 cents; to Bermuda, 10 cents; to Brazil, 23d of each month, 15 cents; to New Granada, 18 cents; to Peru, Ecuador, Bolivia, and Chili, 22 cents; to Sandwich Islands, 6 cents. By San Francisco, semi-monthly, to Japan, China, Singapore, 10 cents. To East Indies, 10 cents.

Newspapers to any part of the United States, to regular subscribers, if published *weekly* or *oftener*, 2 cents a pound; all other periodicals, 3 cents a pound; to be paid in advance at the office of mailing.

Papers to Great Britain, 2 cents each 4 ounces or fraction. Book packets, 6 cents each 4 ounces, prepaid in U. S. stamps. To Cuba, 2 cents.

Postage on Periodicals.—To New Granada, excepting Aspinwall and Panama, 10 cents for every 4 ounces or fraction thereof; Venezuela, by American packet, 2 cents for every 2 ounces or fraction thereof; Brazil, by American packet, 2 cents for every 2 ounces or fraction thereof, and 1 cent for each additional ounce; Chili, 10 cents for every 4 ounces; Argentine Republic, 3 cents for 4 ounces; Peru, 10 cents for 4 ounces; Cuba, 2 cents for 2 ounces.

Miscellaneous Mailable Matter, 1 cent for each ounce; prepaid in full, or not forwarded. Limited to 4 pounds, and so wrapped that the contents may be readily examined without mutilating wrapper, and containing no writing other than address of destination, a note enclosed subjecting the whole to letter postage. This class of mailable matter includes, among other things, transient periodicals, circulars, cards, bulbs, books, proofs, and manuscripts for *books*, but not for periodicals.

Money, in sums not exceeding $50, can be sent safely through the principal post-offices of the United States by buying P. O. Money Orders. Fees: for less than $20, 10 cents; $20 to $30, 15 cents; $30 to $40, 20 cents; $40 to $50, 25 cents.

The above is the law at this writing, October 1, 1875

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John Cardinal McCloskey,	New York,	New York.

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	A. M. Toebbe, D.D.,	Covington,	Covington, Ky.
	C. H. Borgess, D.D.,	Detroit,	Detroit, Mich.
	P. J. Baltes, D.D.,	Alton,	Alton, Ill.
	P. J. O'Reilly, D.D.,	Springfield,	Springfield, Mass.
	P. J. Ryan, D.D., Coadj.,	St. Louis,	St. Louis, Mo.
	T. F. Hendricken, D.D.,	Providence,	Providence, R. I.
	E. P. Wadhams, D.D.,	Ogdensburg,	Ogdensburg, N. Y.
	D. Manucy, D.D.,	Brownsville,	Brownsville, Texas.
	A. D. Pellicer, D.D.,	San Antonio,	San Antonio, Texas.
	J. Salpointe, D.D.,	Arizona,	Tucson, Arizona.
	R. Seidenbush, D.D.,	St. Cloud,	St. Cloud, Minn.
		Peoria,	Peoria, Ill.

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Translated from La Gerarchia Cattolica.

List of Roman Pontiffs,

With Birthplace, Dates of Accession and Death, and Length of Pontificate, as in the Basilica of St. Paul, Rome.

NAME.	Date of Accession.	Date of Death.	Duration of Pontificate.		
	A.D.	A.D.	Y.	M.	D.
1. St. Peter, native of Bethsaida in Galilee, Prince of the Apostles, who received from our Lord and Saviour Jesus Christ the Supreme Pontificate, to be transmitted to his successors; and, having resided for a time at Antioch, established his See at Rome, where he suffered martyrdom on the 29th of June, 67,			25	2	7
2. St. Linus, Volterra, Mart.,	67	78	11	3	12
3. St. Cletus, Rome, Mart.,	78	90	12	1	11
4. St. Clement I., Rome, Mart.,	90	100	10	2	10
5. St. Anacletus, Greece, Mart.,	100	112	12	10	7
6. St. Evaristus, Syria, Mart.,	112	121	9	7	2
7. St. Alexander I., Rome, Mart.,	121	132	10	7	3
8. St. Sixtus I., Rome, Mart.,	132	142	9	3	21
9. St. Telesphorus, Greece, Mart.,	142	154	11	3	21
10. St. Hyginus, Greece, Mart.,	154	158	4	3	8
11. St. Pius I., Aquileia, Mart.,	158	167	8	3	3
12. St. Anicetus, Syria, Mart.,	167	175	8	4	20
13. St. Soter, Naples, Mart.,	175	182	7	3	21
14. St. Eleutherius, Epirus, Mart.,	182	193	11	4	5
15. St. Victor I., Africa, Mart.,	193	203	10	2	10
16. St. Zephyrinus, Rome, Mart.,	203	220	17	2	10
17. St. Calixtus I., Rome, Mart.,	221	227	5	2	10
18. St. Urban I., Rome, Mart.,	227	233	6	7	4
19. St. Pontian, Rome, Mart.,	233	238	5	2	2
20. St. Anterus, Greece, Mart.,	238	239	1	1	10
21. St. Fabian, Rome, Mart.,	240	253	13	1	10
22. St. Cornelius, Rome, Mart.,	254	255	1	10	0
23. St. Lucius I. Rome, Mart.,	255	257	1	4	12
24. St. Stephen I., Rome, Mart.,	257	260	3	3	20
25. St. Sixtus II., Greece, Mart.,	260	261	0	11	13
26. St Dionysius, Turin,	261	272	11	3	14
27. St. Felix I., Rome, Mart.,	272	275	2	5	25
28. St. Eutychian, Tuscany, Mart.,	275	283	8	10	3
29. St. Caius, Dalmatia, Mart.,	283	296	12	4	9
30. St. Marcellinus, Rome, Mart.,	296	304	7	11	3
31. St. Marcellus I., Rome, Mart.,	304	309	4	1	21
32. St. Eusebius, Calabria,	309	311	2	1	25
33. St. Melchiades, Africa,	311	314	3	7	7
34. St. Sylvester I., Rome,	314	337	23	10	27
35. St. Marcus, Rome,	337	340	2	8	21
36. St. Julius I., Rome,	341	352	11	2	6
37. St. Liberius, Rome,	352	363	10	7	3
38. St. Felix II., Rome,	363	365	1	3	2
39. St. Damasus, Spain,	366	384	18	2	10
40. St. Siricius, Rome,	384	398	13	1	10
41. St. Anastasius I., Rome,	399	402	2	10	6
42. St. Innocent I., Albano,	402	417	15	2	20
43. St. Zozimus, Greece,	417	418	1	9	9
44. St. Boniface I, Rome,	418	423	4	9	23
45. St. Celestine I., Rome,	423	432	9	10	9
46. St. Sixtus III., Rome,	432	440	8	1	14

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NAME.	Date of Accession.	Date of Death.	Duration of Pontificate.		
	A.D.	A.D.	Y.	M.	D.
47. St. Leo I. (the Great), Tuscany,	440	461	21	1	13
48. St. Hilary, Sardinia,	461	468	6	3	10
49. St. Simplicius, Tivoli,	468	483	15	0	6
50 St. Felix III., Rome,	483	492	8	11	18
51. St. Gelasius I., Africa,	492	496	4	8	18
52. St. Anastasius II., Rome,	496	498	1	11	24
53. St. Symmachus, Rome,	498	514	15	7	27
54. St. Hormisdas, Frosinone,	514	523	9	0	11
55. St. John I., Tuscany, Mart.,	523	526	2	9	5
56. St. Felix IV., Benevento,	526	530	4	2	13
57. Boniface II., Rome,	530	532	2	0	26
58. John II., Rome,	532	535	2	4	25
59. St. Agapitus, Rome,	535	536	0	10	19
60. St. Silverius, Frosinone, Mart.,	536	538	2	0	12
61. Vigilius, Rome,	538	555	16	0	0
62. Pelagius I., Rome,	555	560	4	10	18
63. John III., Rome,	560	573	12	11	26
64. Benedict I., Rome,	574	578	4	1	28
65. Pelagius II., Rome,	578	590	11	2	10
66. St. Gregory I. (the Great), Rome,	590	604	13	6	10
67. Sabinianus, Volterra,	604	606	1	5	9
68. Boniface III., Rome,	607	607	0	8	22
69. St. Boniface IV., Marso,	608	615	6	8	22
70. St. Adeodatus I., Rome,	615	619	3	0	20
71. Boniface V., Naples,	619	625	5	10	0
72. Honorius I., Capua,	625	638	12	11	17
73. Severinus, Rome,	640	640	0	2	4
74. John IV., Dalmatia,	640	642	1	9	18
75. Theodorus I., Greece,	642	649	6	5	19
76. St. Martin I., Todi, Mart.,	649	655	6	2	11
77. St. Eugenius I., Rome,	655	656	1	7	14
78. St. Vitalian, Segni,	657	672	14	5	29
79. Adeodatus II., Rome,	672	676	4	2	5
80. Domnus I., Rome,	676	678	1	2	10
81. St. Agatho, Greece,	678	682	3	6	14
82. St. Leo II., Sicily,	682	683	0	10	18
83. St. Benedict II., Rome,	684	685	0	10	12
84. John V., Antioch,	685	686	1	0	11
85. Conon, Thracia,	686	687	0	11	0
86. St. Sergius I., Siciliana,	687	701	13	8	22
87. John VI., Greece,	701	705	3	2	12
88. John VII., Greece,	705	707	2	7	17
89. Sisinnius, Syria,	708	708	0	0	20
90. Constantine, Syria,	708	715	7	0	15
91. St. Gregory II., Rome,	715	731	15	8	23
92. St. Gregory III., Syria,	731	741	10	8	20
93. St. Zacharias, Greece,	741	152	10	3	14
94. Stephen II., Rome,	752	752	0	0	3
95. Stephen III. Rome,	752	757	5	0	29
96. St. Paul I., Rome,	757	767	10	1	0
97. Stephen IV., Syracuse,	768	771	3	5	27
98. Adrian I., Rome,	771	795	23	10	17
99. St. Leo III., Rome,	795	816	20	5	16
100. Stephen V., Rome,	816	817	0	7	0
101. St. Paschal I., Rome,	817	824	7	0	17
102. Eugenius II., Rome,	824	827	3	6	0
103. Valentine, Rome,	827	827	0	1	10
104. Gregory IV., Rome,	827	844	16	0	0
105. Sergius II., Rome,	844	847	2	11	26
106. St. Leo IV., Rome,	847	855	8	3	6
107. Benedict III., Rome,	855	858	2	6	10
108. St. Nicholas I. (the Great), Rome,	858	867	9	6	20
109. Adrian II., Rome,	867	872	4	10	16

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	NAME.	Date of Accession.	Date of Death.	Duration of Pontificate.		
		A.D.	A.D.	Y.	M.	D.
110.	John VIII., Rome,	872	882	10	0	1
111.	Marinus I., Gallese,	882	884	1	5	0
112.	Adrian III., Rome,	884	885	1	4	0
113.	Stephen VI., Rome,	885	891	6	0	9
114.	Formosus, Ostia,	891	896	4	6	0
115.	Boniface VI.,	896	896	0	0	15
116.	Stephen VII., Rome,	897	898	1	2	0
117.	Romanus, Gallese,	898	898	0	3	21
118.	Theodorus II., Rome,	898	898	0	0	20
119.	John IX., Tivoli,	898	900	2	0	15
120.	Benedict IV., Rome,	900	903	3	2	0
121.	Leo V., Ardea,	903	903	0	1	26
122.	Christophorus, Rome,	903	904	0	6	0
123.	Sergius III., Rome,	904	911	7	3	0
124.	Anastasius III., Rome,	911	913	2	2	0
125.	Landus, Sabina,	913	914	0	6	10
126.	John X. Ravenna,	915	928	14	2	3
127.	Leo VI., Rome,	928	929	0	8	5
128.	Stephen VIII., Rome,	929	931	2	1	12
129.	John XI., Rome,	931	936	4	10	0
130.	Leo VII., Rome,	936	939	3	6	10
131.	Stephen IX., Rome,	939	942	3	4	5
132.	Marinus II., Rome,	943	946	3	6	13
133.	Agapitus II., Rome,	946	956	10	3	0
134.	John XII., Rome,	956	964	7	9	0
135.	Benedict V., Rome,	964	965	1	1	12
136.	John XIII., Rome,	965	972	6	11	5
137.	Benedict VI., Rome,	972	973	1	3	0
138.	Domnus II., Rome,	973	973	0	3	0
139.	Benedict VII., Rome,	975	984	9	5	0
140.	John XIV., Pavia,	984	985	0	8	10
141.	Boniface VII., France,	985	985	0	7	15
142.	John XV., Rome,	985	996	10	4	12
143.	John XVI.,	996	996	0	4	12
144.	Gregory V., Germany,	996	999	2	8	0
145.	John XVII.,	999	999	0	10	0
146.	Sylvester II., France,	999	1003	4	1	9
147.	John XVIII., Rome,	1003	1003	0	4	25
148.	John XIX., Rome,	1003	1009	5	7	28
149.	Sergius IV., Rome,	1009	1012	2	8	13
150.	Benedict VIII., Rome,	1012	1024	11	11	11
151.	John XX., Rome,	1024	1033	9	8	8
152.	Benedict IX., Rome,	1033	1044	11	0	0
153.	Gregory VI., Rome (abdicated in 1046),	1044	..	2	8	0
154.	Clement II., Saxony,	1046	1047	0	9	15
155.	Damasus II., Bavaria,	1048	1048	0	0	23
156.	St. Leo IX., Germany,	1049	1054	5	7	7
157.	Victor II., Svevia,	1055	1057	2	3	15
158.	Stephen X., Germany,	1057	1058	0	7	27
159.	Benedict X.,	1058	..	0	9	20
160.	Nicholas II., France,	1059	1061	2	6	25
161.	Alexander II., Milan,	1061	1073	11	6	21
162.	St. Gregory VII., Soana,	1073	1085	12	1	3
163	Victor III., Benevento,	1087	1087	0	4	26
164.	Urban II., Reims,	1088	1099	11	4	18
165.	Paschal II., Tuscany,	1099	1118	18	5	7
166.	Gelasius II., Gaeta,	1118	1119	1	0	4
167.	Calixtus II., Burgundy,	1119	1124	5	10	12
168.	Honorius II., Bologna,	1124	1130	5	1	25
169.	Innocent II., Rome,	1130	1143	13	8	9
170.	Celestine II., Citta di Castello,	1143	1144	0	5	13

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	NAME.	Date of Accession.	Date of Death.	Duration of Pontificate.		
		A.D.	A.D.	Y.	M.	D.
171.	Lucius II., Bologna,	1144	1145	0	11	14
172.	B. Eugenius III., Montemagno,	1145	1153	8	4	10
173.	Anastasius IV., Rome,	1153	1154	1	4	24
174.	Adrian IV., England,	1154	1159	4	8	29
175.	Alexander III., Siena,	1159	1181	21	11	22
176.	Lucius III., Lucca,	1181	1185	4	2	18
177.	Urban III., Milan,	1185	1187	1	10	25
178.	Gregory VIII., Benevento,	1187	1187	0	1	27
179.	Clement III., Rome,	1187	1191	3	3	8
180.	Celestine III., Rome,	1191	1198	6	9	9
181.	Innocent III., Anagni,	1198	1216	18	6	9
182.	Honorius III., Rome,	1216	1227	10	8	0
183.	Gregory IX., Anagni,	1227	1241	14	5	2
184.	Celestine IV., Milan,	1241	1241	0	0	17
185.	Innocent IV., Genoa,	1243	1254	11	5	14
186.	Alexander IV., Anagni,	1254	1261	6	5	13
187.	Urban IV., Troyes,	1261	1264	3	1	4
188.	Clement IV., France,	1265	1269	3	9	0
189.	B. Gregory X., Piacenza,	1271	1276	4	4	10
190	Innocent V., Savoy,	1276	1276	0	5	2
191.	Adrian V., Genoa,	1276	1276	0	1	9
192.	John XXI., Lisbon,	1276	1277	0	8	5
193.	Nicholas III., Rome,	1277	1280	2	8	29
194.	Martin IV., France,	1281	1285	4	1	7
195.	Honorius IV., Rome,	1285	1287	2	0	1
196.	Nicholas IV., Ascoli,	1288	1292	4	1	14
197.	St. Celestine V., Lavoro (resigned the Pontificate),	1294	..	0	5	8
198.	Boniface VIII., Anagni,	1294	1303	8	9	18
199.	B. Benedict XI., Treviso,	1303	1304	0	8	5
200.	Clement V., France (removed to Avignon),	1305	1314	8	10	15
201.	John XXII., France,	1316	1334	18	3	28
202.	Benedict XII., France,	1334	1342	7	4	7
203.	Clement VI., France,	1342	1352	10	6	28
204.	Innocent VI., France,	1352	1362	9	8	25
205.	B. Urban V., France,	1362	1370	8	1	22
206.	Gregory XI., France (restored See to Rome),	1370	1378	7	2	28
207.	Urban VI., Naples,	1378	1389	11	6	6
208.	Boniface IX., Naples,	1389	1404	14	11	1
209.	Innocent VII., Sulmona,	1404	1406	2	0	21
210.	Gregory XII., Venice (resigned 1409),	1406	..	2	6	4
211.	Alexander V., Bologna,	1409	1410	0	10	8
212.	John XXIII., Naples (resigned his Pontificate in 1415),	1410	..	5	0	13
213.	Martin V., Rome,	1417	1431	13	3	10
214.	Eugenius IV., Venice,	1431	1447	15	11	20
215.	Nicholas V., Sarzana,	1447	1455	8	0	20
216.	Calixtus III., Spain,	1455	1458	3	3	29
217	Pius II., Siena,	1458	1464	5	11	26
218.	Paul II., Venice,	1464	1471	6	10	26
219.	Sixtus IV., Savona,	1471	1484	13	0	4
220.	Innocent VIII., Genoa,	1484	1492	7	10	26
221.	Alexander VI., Spain,	1492	1503	11	0	8
222.	Pius III., Siena,	1503	1503	0	0	16
223.	Julius II., Savona,	1503	1513	9	3	21
224.	Leo X., Florence,	1513	1521	8	8	20
225.	Adrian VI., Utrecht,	1522	1523	1	8	6
226.	Clement VII., Florence,	1523	1534	10	1	5
227.	Paul III., Rome,	1534	1549	15	0	28
228.	Julius III., Tuscany,	1550	1555	5	1	16
229.	Marcellus II., Montepulciano,	1555	1555	0	0	23
230.	Paul IV., Naples,	1555	1559	4	2	7
231	Pius IV., Milan,	1559	1565	5	11	15
232.	St. Pius V., Bosco,	1566	1572	6	3	24
233.	Gregory XIII., Bologna,	1572	1585	12	10	28

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	NAME.	Date of Accession.	Date of Death.	Duration of Pontificate.		
		A.D.	A.D.	Y.	M.	D.
234.	Sixtus V., Ancona,	1585	1590	5	4	3
235.	Urban VII, Rome,	1590	1590	0	0	13
236.	Gregory XIV., Cremona,	1590	1591	0	10	10
237.	Innocent IX, Bologna,	1591	1591	0	2	0
238.	Clement VIII., Florence,	1592	1605	13	1	3
239.	Leo XI., Florence,	1605	1605	0	0	27
240.	Paul V., Rome,	1605	1621	15	8	12
241.	Gregory XV., Bologna,	1621	1623	2	5	0
242.	Urban VIII., Florence,	1623	1644	20	11	21
243.	Innocent X., Rome,	1644	1655	10	3	23
244.	Alexander VII. Siena,	1655	1667	12	1	15
245	Clement IX., Pistoia,	1667	1669	2	5	19
246.	Clement X, Rome,	1670	1676	6	2	23
247.	Innocent XI., Como,	1676	1689	12	10	22
248.	Alexander VIII, Venice,	1689	1691	1	3	27
249	Innocent XII., Naples,	1691	1700	9	2	15
250.	Clement XI, Urbino,	1700	1721	20	3	25
251.	Innocent XIII., Rome,	1721	1724	2	9	29
252.	Benedict XIII., Rome,	1724	1730	5	8	23
253.	Clement XII, Florence,	1730	1740	9	6	25
254.	Benedict XIV, Bologna,	1740	1758	17	8	16
255.	Clement XIII., Venice,	1758	1769	10	6	27
256.	Clement XIV., S. Angelo in Vado,	1769	1774	5	4	3
257.	Pius VI., Cesena,	1775	1799	28	8	14
258.	Pius VII., Cesena,	1800	1823	23	5	6
259.	Leo XII, Spoleto,	1823	1829	5	4	13
260.	Pius VIII, Cingoli,	1829	1830	1	8	0
261.	Gregory XVI., Belluno,	1831	1846	15	3	29
262.	Pius IX., Sinigaglia, gloriosamente regnante,	1846	....		....	

EXPLANATION OF THE ABOVE LIST.

THIS list of the Popes is taken from the series of portraits, painted in medallions, on the nave walls of the Basilica of St. Paul, on the Ostian Way, near Rome.

This magnificent church was built over the tomb of the great Apostle, under the reign of Constantine the Great, by Pope St. Sylvester, about the year A.D. 320. The portrait of that Pope, and of Marcus, his successor, and of the thirty-three Popes who had preceded them, were all painted apparently by the same hand. The portraits of the succeeding Popes were generally added, one by one, by different hands, probably soon after death, and by the care of their successors. This, however, seems to have been omitted in some instances, possibly on account of the troublous times; for we find that the series has been continued by medallions of two or three Popes evidently executed by the same artist. The most considerable interruption of such a character was in the fourteenth and fifteenth centuries, when seven medallions seem to have been painted during the reign of Martin V.

This is the largest and most interesting series of historical portraits in existence. Artists are able to read, as it were, and recognize the work of a painter as easily and as surely as ordinary mortals read and recognize the varying handwriting of individuals. Even in the case of the earlier Popes before St. Sylvester, they see evidences that the artist was in possession of such knowledge as enabled him to give to each face the marked individuality of a portrait. For the subsequent Popes down to the present time there is no difficulty. However imperfect the workmanship, even in the mediæval centuries, and although the fading colors may have been retouched by equally unskilful hands, it is always evident that the painter originally presented the features of a real face—not an ideal or fancy sketch.

The Basilica of St. Paul was destroyed by fire in 1823 and this series of portraits

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unfortunately perished in the flames. But half a century before all these portraits had been carefully engraved on copperplate and published. From these engravings Pope Pius IX. has caused the portraits to be reproduced in imperishable mosiacs, and they again decorate the nave of the splendid Basilica of St. Paul, which has been rebuilt, and which he consecrated a few years ago.

From the copperplates other copies have been made in copperplate, steel, lithograph, and photograph, of various sizes, and may be easily obtained.

Under each medallion in the Church was an inscription giving the name of the Pontiff, and the length of his pontificate. Ordinarily, in the case of contemporary Popes, this is testimony of the highest character. Where, as in the case of the earlier Popes, the inscription could only give the judgment of the painter as to dates long past, it obviously cannot claim the same high value. It might be, and in some cases has been, held to be uncertain, and in others erroneous. Some Popes, also, have been inserted in this list, doubtless in deference to the claims urged at the time by their adherents, and perhaps for sake of peace. A more critical and impartial spirit has doubted or denied their right to such honor, and classed them as Antipopes.

In these two points we find the explanation of the differences between this list of Popes and those found elsewhere.

We give the list as published in the *Gerarchia Cattolica*, Rome, 1875, with a few corrections, which were evidently typographical errors.

ORIGIN OF THE VATICAN PRESS, AND ITS FIRST SUPERINTENDENT.

THE origin of the celebrated Vatican Press, whence have issued so many illustrious works, dates from the pontificate of Pope Sixtus V. (1585–90), that marvel among popes of grandness in conception, activity in execution, and the patron of art, science, and letters.

This Pope, desiring to counteract the baneful influence of Protestant and other heretical books, determined to have erected under his own eye, and under the patronage of the blessed saints Peter and Paul, a master printing establishment for the dissemination of truth. He accordingly had erected a press in the Vatican palace that surpassed all others then existing. Dominic Basa, a famous printer of Venice, was entrusted with all the mechanical details. It cost 40,000 *scudi;* it had fonts of Latin, Greek, Hebrew, Arabic, and Servian type, while the excellent and beautiful paper used added to the renown of the works printed. All this was carried out at the Pope's own expense. In accordance with Sixtus' design the Holy Scriptures, some of the holy fathers, the councils, doctors, scholastics, were printed at the Vatican. The Augustinian Hermit Father Angelo Rocca was appointed by Pope Sixtus as superintendent of all the details of the office and chief reviewer of the works issued. He held this position ten years. In his works (*Rocca, Opera Omnia*, Romæ, 1719, 2 fol.) he has left copious and accurate account of the magnitude of his labors and the interest the Pope showed in carrying out his plans. Rocca says (vol. ii. p. 354) that one day the Pope commissioned him with a weighty task, viz., the printing in the most perfect manner, and in accordance with the decrees of the recent Council of Trent, of the Sacred Scriptures. This was the famous Vulgate edition. Father Toledo, S.J., was his co-laborer and counsellor in editing it, while the most learned scholars were industriously engaged in collating the various readings of the ancient copies of the same, and reviewing and correcting the sheets as printed. Father Rocca describes in his *Chronohistoria* how exacting his labors were, and how twice he lay at the point of death; "but," as he quaintly adds, "God spared me, whereupon I brought the work [*i.e.*, his archæological treatises] to an end."

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARL'N. H. M.	CHICAGO. H. M.
First Quarter.....	4	10 40 mo.	10 28 mo.	10 16 mo.	10 4 mo.	9 34 mo.
Full Moon.....	11	1 39 mo.	1 27 mo.	1 15 mo.	1 3 mo.	0 33 mo.
Last Quarter.....	18	4 5 mo.	3 53 mo.	3 41 mo.	3 29 mo.	2 59 mo.
New Moon	26	8 58 mo.	8 46 mo.	8 34 mo.	8 22 mo	7 52 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, N. Jersey, Pennsyl'a, Ohio, Indiana, & Illinois.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; Nor. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		Sun Rises	Sun Sets.	Moon Sets.	Sun Rises	Sun Sets.	Moon Sets.	Sun Rises	Sun Sets.	Moon Sets.	Sun Rises	Sun Sets.	Moon Sets.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Sa	7 30	4 38	9 37	7 24	4 44	9 39	7 19	4 49	9 41	7 4	5 4	9 47
2	S	7 30	4 39	10 43	7 24	4 45	10 43	7 19	4 50	10 44	7 4	5 5	10 46
3	M	7 30	4 40	11 50	7 24	4 46	11 49	7 19	4 51	11 49	7 4	5 6	11 46
4	Tu	7 30	4 41	morn.	7 24	4 47	morn.	7 19	4 52	morn.	7 4	5 7	morn.
5	W	7 30	4 42	0 57	7 24	4 48	0 55	7 19	4 53	0 53	7 4	5 8	0 46
6	Th	7 30	4 43	2 11	7 24	4 49	2 7	7 19	4 54	2 4	7 4	5 8	1 53
7	Fr	7 30	4 44	3 30	7 24	4 50	3 21	7 19	4 55	3 17	7 4	5 9	3 2
8	Sa	7 30	4 45	4 46	7 24	4 51	4 40	7 19	4 56	4 33	7 4	5 10	4 14
9	S	7 30	4 46	6 5	7 24	4 52	5 58	7 19	4 57	5 51	7 4	5 11	5 29
10	M	7 29	4 47	7 14	7 24	4 53	7 7	7 19	4 58	6 59	7 4	5 12	6 37
11	Tu	7 29	4 48	rises.	7 23	4 54	rises.	7 18	4 59	rises.	7 4	5 12	rises.
12	W	7 29	4 49	6 41	7 23	4 55	6 45	7 18	5 0	6 49	7 4	5 13	7 3
13	Th	7 28	4 50	7 57	7 23	4 56	7 59	7 18	5 1	8 2	7 4	5 14	8 11
14	Fr	7 28	4 51	9 8	7 22	4 57	9 10	7 17	5 2	9 11	7 4	5 15	9 16
15	Sa	7 27	4 53	10 16	7 22	4 58	10 16	7 17	5 3	10 16	7 3	5 16	10 16
16	S	7 27	4 54	11 21	7 22	4 59	11 19	7 17	5 4	11 18	7 3	5 17	11 14
17	M	7 26	4 55	morn.	7 21	5 0	morn.	7 16	5 5	morn.	7 3	5 18	morn.
18	Tu	7 26	4 56	0 26	7 21	5 1	0 24	7 16	5 6	0 21	7 2	5 19	0 13
19	W	7 25	4 58	1 29	7 20	5 3	1 26	7 15	5 7	1 22	7 2	5 20	1 10
20	Th	7 24	4 59	2 36	7 19	5 4	2 31	7 14	5 8	2 25	7 2	5 21	2 10
21	Fr	7 23	5 0	3 38	7 18	5 5	3 32	7 14	5 9	3 26	7 1	5 22	3 8
22	Sa	7 22	5 1	4 44	7 18	5 6	4 27	7 13	5 10	4 30	7 1	5 23	4 9
23	S	7 22	5 3	5 42	7 17	5 8	5 34	7 12	5 12	5 26	7 0	5 24	5 4
24	M	7 21	5 4	6 29	7 16	5 9	6 22	7 12	5 13	6 15	7 0	5 25	5 53
25	Tu	7 20	5 5	7 8	7 15	5 10	7 2	7 11	5 14	6 55	7 0	5 26	6 35
26	W	7 20	5 6	sets.	7 15	5 11	sets.	7 10	5 15	sets.	6 59	5 27	sets.
27	Th	7 19	5 7	6 22	7 14	5 12	6 27	7 10	5 16	6 30	6 59	5 28	6 41
28	Fr	7 18	5 9	7 30	7 13	5 13	7 33	7 9	5 17	7 35	6 58	5 29	7 42
29	Sa	7 17	5 10	8 35	7 12	5 15	8 36	7 8	5 19	8 37	6 58	5 30	8 40
30	S	7 16	5 11	9 39	7 12	5 16	9 38	7 8	5 20	9 38	6 57	5 31	9 37
31	M	7 15	5 13	10 50	7 11	5 17	10 48	7 7	5 21	10 46	6 56	5 32	10 41

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Day of Month.	Day of Week.	CALENDAR.
1	Saturday	CIRCUMCISION OF OUR LORD. *Holyday of Obligation.* Epist. Tit. ii. 11–15; Gosp. Luke ii. 21.
2	SUNDAY	Octave of St. Stephen. Less. Acts vi. 8–10 and vii. 54–59; Gosp. Matt. xxiii. 34–39.
3	Monday	Octave of St. John, Apostle and Evangelist. *Archbishop Hughes, N.Y., died*, 1864.
4	Tuesday	Octave of Holy Innocents. *Mother Seton died*, 1840.
5	Wednesday	Vigil of the Epiphany. St. Telesphorus, Pope and Martyr. *Bishop Neuman, Phila., died*, 1860.
6	Thursday	EPIPHANY OF OUR LORD. *Holyday of Obligation.* Less. Is. lx. 1–6; Gosp. Matt. ii. 1–12.
7	Friday	Of the Octave.
8	Saturday	Of the Octave.
9	SUNDAY	SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY. Epist. Rom. xii. 1–5; Gosp. Luke ii. 42–52. *Cons. Bp. Toebbe, Covington*, 1870.
10	Monday	Of the Octave.
11	Tuesday	Of the Octave. St. Hyginus, Pope and Martyr.
12	Wednesday	Of the Octave.
13	Thursday	Octave of the Epiphany.
14	Friday	St. Hilary, Bishop, Confessor, and Doctor of the Church. St. Felix, Martyr. *Cons. Bp. St. Palais, Vincennes*, 1849. *Bp. McGill, Richmond, died*, 1872
15	Saturday	St. Paul, First Hermit, Confessor. St. Maur, Abbot.
16	SUNDAY	SECOND SUNDAY AFTER EPIPHANY. FEAST OF THE HOLY NAME OF JESUS. Less. Acts iv. 8–12; Gosp. Luke ii. 21; Last Gosp. John ii. 1–12.
17	Monday	St. Anthony, Abbot.
18	Tuesday	St. Peter's Chair at Rome.
19	Wednesday	St. Canute, King and Martyr. SS. Marius and Companions, Martyrs. *Bp. Baraga died*, 1868.
20	Thursday	SS. Fabian and Sebastian, Martyrs.
21	Friday	St. Agnes, Virgin and Martyr.
22	Saturday	SS. Vincent and Anastasius, Martyrs.
23	SUNDAY	THIRD SUNDAY AFTER EPIPHANY. Espousals of the B. V. M. and St. Joseph. St. Emerentiana, Virgin and Martyr. Less. Prov. viii. 22–35; Gosp. Matt. i. 18–21; Last Gosp. Matt. viii. 1–13. *Cons. Bp Baltes, Alton*, 1870.
24	Monday	St. Timothy, Martyr.
25	Tuesday	Conversion of St. Paul.
26	Wednesday	St. Polycarp, Bishop and Martyr.
27	Thursday	St. John Chrysostom, Bishop, Confessor, and Doctor of the Church.
28	Friday	St. Raymond of Pennafort, Confessor. St. Agnes, *secundo.*
29	Saturday	St. Francis of Sales, Bishop and Confessor. *Archbp. Maréchal, Baltimore, died*, 1828.
30	SUNDAY	FOURTH SUNDAY AFTER EPIPHANY. Epist. Rom. xiii. 8–11; Gosp. Matt. viii. 23–28.
31	Monday	St. Peter Nolasco, Confessor.

The poet may say or sing, not as things were, but as they ought to have been; but the historian must pen them, not as they ought to have been, but as they really were, without adding to or diminishing anything from the truth.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARL'N. H. M.	CHICAGO. H. M.
First Quarter	2	9 9 ev.	8 57 ev.	8 45 ev.	8 33 ev.	8 3 ev.
Full Moon.....	9	1 3 ev.	0 51 ev.	0 39 ev.	0 27 ev.	11 57 mo.
Last Quarter.....	16	0 12 m	17 12 0 ev.	11 48 ev.	11 36 ev.	11 6 ev.
New Moon.....	25	1 36 ev.	1 24 ev.	1 12 ev.	1 0 ev.	0 30 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHIL'DELPHIA, CONNECTICUT, N. JERSEY, PENNSYL'A, OHIO, INDIANA, & ILLINOIS.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises	SUN Sets.	MOON Sets.	SUN Rises	SUN Sets.	MOON Sets.	SUN Rises	SUN Sets.	MOON Sets.	SUN Rises	SUN Sets.	MOON Sets.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Tu	7 14	5 14	11 59	7 10	5 18	11 56	7 6	5 22	11 53	6 56	5 32	11 43
2	W	7 13	5 15	morn.	7 9	5 19	morn.	7 5	5 23	morn.	6 55	5 33	morn.
3	Th	7 11	5 16	1 12	7 7	5 20	1 8	7 4	5 24	1 3	6 54	5 34	0 52
4	Fr	7 10	5 18	2 29	7 6	5 22	2 23	7 3	5 25	2 17	6 53	5 35	1 59
5	Sa	7 9	5 19	3 47	7 5	5 23	3 40	7 2	5 26	3 33	6 52	5 36	3 11
6	S	7 8	5 20	4 56	7 4	5 24	4 49	7 1	5 27	4 41	6 51	5 37	4 19
7	M	7 7	5 22	5 57	7 3	5 25	5 50	7 0	5 28	5 43	6 50	5 38	5 22
8	Tu	7 6	5 23	6 41	7 2	5 26	6 35	6 59	5 29	6 29	6 49	5 39	6 11
9	W	7 5	5 25	rises.	7 1	5 28	rises.	6 58	5 31	rises.	6 48	5 40	rises.
10	Th	7 4	5 25	6 45	7 0	5 29	6 47	6 57	5 32	6 49	6 47	5 41	6 56
11	Fr	7 2	5 27	7 54	6 59	5 30	7 54	6 56	5 33	7 55	6 46	5 42	7 58
12	Sa	7 1	5 29	9 3	6 58	5 31	9 1	6 55	5 34	9 1	6 46	5 43	8 59
13	S	7 0	5 30	10 10	6 57	5 32	10 8	6 54	5 35	10 6	6 45	5 44	9 59
14	M	6 58	5 31	11 17	6 56	5 33	11 13	6 53	5 36	11 10	6 44	5 45	10 59
15	Tu	6 57	5 33	morn.	6 54	5 34	morn.	6 52	5 38	morn.	6 43	5 46	11 58
16	W	6 55	5 34	0 24	6 53	5 36	0 17	6 50	5 39	0 3	6 42	5 46	morn.
17	Th	6 54	5 35	1 26	6 51	5 37	1 21	6 49	5 40	1 15	6 41	5 47	0 57
18	Fr	6 52	5 36	2 34	6 50	5 38	2 27	6 48	5 41	2 20	6 40	5 48	2 0
19	Sa	6 51	5 38	3 34	6 49	5 40	3 26	6 47	5 42	3 18	6 39	5 49	2 56
20	S	6 50	5 39	4 26	6 48	5 41	4 18	6 46	5 43	4 10	6 38	5 50	3 48
21	M	6 48	5 41	5 11	6 46	5 43	5 4	6 44	5 45	4 57	6 37	5 50	4 56
22	Tu	6 47	5 42	5 43	6 45	5 44	5 37	6 43	5 46	5 31	6 36	5 51	5 13
23	W	6 45	5 43	6 13	6 43	5 45	6 8	6 41	5 47	6 3	6 35	5 52	5 49
24	Th	6 44	5 45	6 38	6 42	5 47	6 35	6 40	5 48	6 31	6 34	5 53	6 21
25	Fr	6 42	5 46	sets.	6 40	5 48	sets.	6 38	5 49	sets.	6 32	5 54	sets.
26	Sa	6 40	5 47	7 29	6 38	5 49	7 29	6 37	5 50	7 29	6 31	5 54	7 30
27	S	6 38	5 48	8 41	6 37	5 50	8 40	6 35	5 51	8 38	6 30	5 55	8 34
28	M	6 37	5 49	9 52	6 35	5 51	9 49	6 34	5 52	9 47	6 29	5 56	9 38
29	Tu	6 36	5 50	11 3	6 34	5 52	11 1	6 33	5 53	10 57	6 28	5 57	10 41

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Day of Month	Day of Week.	CALENDAR.
1	Tuesday	St Ignatius, Bishop and Martyr. St. Bridget, Virgin (Patroness of Ireland). *Bp. Miles, Nashville, died*, 1860.
2	Wednesday	PURIFICATION OF THE B. V. M. CANDLEMAS DAY. Less. Matt. iii 1-4; Gosp. Luke ii. 22-32.
3	Thursday	St. Marcellus, Pope and Martyr (Jan. 16). St. Blaise, Bishop and Martyr. *Cons. Bps. Fitzgerald, Little Rock*, 1867, *and O'Connell, Marysville*, 1861.
4	Friday	St. Andrew Corsini, Bishop and Confessor. *Bp. Flaget, Louisville, died*, 1850.
5	Saturday	St. Agatha, Virgin and Martyr.
6	SUNDAY	FIFTH SUNDAY AFTER EPIPHANY. St. Titus, Bishop and Confessor. St. Dorothy, Virgin and Martyr. Less. Ecclus parts of chs. xliv. and xlv.; Gosp. Luke x. 1-9; Last Gosp. Matt. xiii. 24-31. *Fr Connolly, N. Y., died*, 1825.
7	Monday	St. Romuald, Abbot. *Cons. Bp. Mrak, Marquette*, 1869. *Archbp. Spalding, Baltimore, died*, 1872.
8	Tuesday	St. John of Matha, Confessor.
9	Wednesday	St. Martina, Virgin and Martyr (Jan. 30). St. Apollonia, Virgin and Martyr.
10	Thursday	St Scholastica, Virgin.
11	Friday	Feria.
12	Saturday	Office of the Immaculate Conception.
13	SUNDAY	SEPTUAGESIMA SUNDAY. Epist. 1 Cor. ix. 21-x. 5; Gosp. Matt. xx. 1-17. *Bp. Fitzpatrick, Boston, died*, 1866.
14	Monday	St. Valentine, Martyr.
15	Tuesday	SS. Faustinus and Jovita, Martyrs.
16	Wednesday	Feria.
17	Thursday	Office of the Blessed Sacrament.
18	Friday	St. Simeon, Bishop and Martyr.
19	Saturday	Office of the Immaculate Conception. *Bp. Loras, Dubuque, died*, 1858.
20	SUNDAY	SEXAGESIMA SUNDAY. Epist. 2 Cor. xi. 19-xii. 10; Gosp. Luke viii. 4-16.
21	Monday	Feria.
22	Tuesday	St. Peter's Chair at Antioch. *Bp. Cretin, St. Paul, died*, 1857.
23	Wednesday	St Peter Damian, Bishop, Confessor, an ! Doctor of the Church.
24	Thursday	Office of the Blessed Sacrament. Vigil of St. Mathias.
25	Friday	ST. MATHIAS, APOSTLE.
26	Saturday	Office of the Immaculate Conception.
27	SUNDAY	QUINQUAGESIMA SUNDAY. Epist. 1 Cor. xiii. 1-13; Gosp. Luke xviii. 31-34. *Cons. Bp. Foley, Chicago*, 1870.
28	Monday	Feria.
29	Tuesday	Feria.

"If satirical lips should your actions review,
Wisely pretend not to hear what they say;
Who questions an insult half owns it is true,
Who knows how to scorn it melts it away."

—*Bertrand.*

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N H. M.	CHARL'N. H. M.	CHICAGO. H. M.
First Quarter.....	3	5 4 mo.	4 52 mo.	4 40 mo.	4 28 mo.	3 58 mo.
Full Moon.....	10	1 28 mo.	1 16 mo.	1 4 mo.	0 52 mo.	0 22 mo.
Last Quarter.....	17	8 40 ev.	8 28 ev.	8 16 ev.	8 4 ev.	7 34 ev.
New Moon.....	25	3 28 ev.	3 16 ev.	3 4 ev.	2 52 ev.	2 22 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Philadelphia, Connecticut, N. Jersey, Pennsyl'a, Ohio, Indiana, & Illinois.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises	SUN Sets.	MOON Sets.	SUN Rises	SUN Sets.	MOON Sets.	SUN Rises	SUN Sets.	MOON Sets.	SUN Rises	SUN Sets.	MOON Sets.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	W	6 36	5 50	morn.	6 34	5 52	morn.	6 33	5 53	morn.	6 28	5 58	11 51
2	Th	6 34	5 51	0 19	6 32	5 53	0 14	6 31	5 54	0 8	6 27	5 58	morn.
3	Fr	6 33	5 52	1 36	6 31	5 54	1 29	6 30	5 55	1 22	6 26	5 59	1 2
4	Sa	6 31	5 54	2 48	6 29	5 55	2 40	6 28	5 56	2 32	6 25	6 0	2 10
5	☽	6 29	5 55	3 48	6 28	5 56	3 41	6 27	5 57	3 33	6 24	6 1	3 11
6	M	6 28	5 56	4 37	6 27	5 57	4 30	6 26	5 58	4 24	6 23	6 1	4 4
7	Tu	6 26	5 58	5 16	6 25	5 59	5 11	6 24	5 59	5 6	6 22	6 2	4 50
8	W	6 25	5 59	5 47	6 24	6 0	5 44	6 23	6 0	5 40	6 21	6 3	5 29
9	Th	6 23	6 0	6 14	6 22	6 1	6 11	6 21	6 1	6 9	6 20	6 3	6 3
10	Fr	6 21	6 1	rises.	6 20	6 2	rises.	6 19	6 2	rises.	6 19	6 4	rises.
11	Sa	6 19	6 2	7 50	6 18	6 3	7 49	6 18	6 3	7 48	6 17	6 5	7 43
12	☽	6 17	6 3	8 58	6 16	6 4	8 55	6 16	6 4	8 52	6 16	6 6	8 44
13	M	6 16	6 4	10 5	6 15	6 5	10 1	6 15	6 5	9 57	6 14	6 6	9 45
14	Tu	6 14	6 6	11 11	6 13	6 6	11 6	6 13	6 6	11 1	6 13	6 7	10 45
15	W	6 12	6 7	morn.	6 12	6 7	morn.	6 12	6 7	morn.	6 11	6 8	11 45
16	Th	6 10	6 8	0 18	6 10	6 8	0 14	6 10	6 8	0 5	6 10	6 9	morn.
17	Fr	6 9	6 9	1 21	6 9	6 9	1 14	6 9	6 9	1 7	6 9	6 9	0 45
18	Sa	6 7	6 10	2 17	6 7	6 10	2 9	6 7	6 10	2 2	6 8	6 10	1 39
19	☽	6 5	6 11	3 4	6 5	6 11	2 57	6 5	6 11	2 50	6 6	6 11	2 28
20	M	6 3	6 12	3 42	6 3	6 12	3 35	6 3	6 12	3 29	6 5	6 11	3 9
21	Tu	6 2	6 14	4 13	6 2	6 13	4 8	6 2	6 13	4 3	6 3	6 12	3 47
22	W	6 0	6 15	4 41	6 1	6 14	4 37	6 1	6 14	4 33	6 2	6 13	4 21
23	Th	5 59	6 16	5 3	6 0	6 15	5 1	6 0	6 15	4 58	6 1	6 14	4 49
24	Fr	5 57	6 17	5 24	5 58	6 16	5 22	5 58	6 16	5 21	5 59	6 14	5 17
25	Sa	5 55	6 19	sets.	5 56	6 17	sets.	5 56	6 17	sets.	5 58	6 15	sets.
26	☽	5 53	6 20	7 37	5 54	6 18	7 35	5 55	6 18	7 32	5 56	6 16	7 26
27	M	5 52	6 21	8 51	5 53	6 19	8 47	5 54	6 19	8 43	5 55	6 16	8 32
28	Tu	5 50	6 22	9 57	5 52	6 20	9 51	5 53	6 20	9 47	5 54	6 17	9 31
29	W	5 48	6 23	11 24	5 50	6 21	11 17	5 51	6 20	11 11	5 53	6 18	10 51
30	Th	5 46	6 24	morn.	5 48	6 22	morn.	5 49	6 21	morn.	5 52	6 18	morn.
31	Fr	5 44	6 25	0 41	5 46	6 23	0 35	5 47	6 22	0 26	5 50	6 19	0 4

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Day of Month.	Day of Week.	CALENDAR.
1	Wednesday	Ash Wednesday; beginning of Lent.
2	Thursday	Feria.
3	Friday	Most Holy Passion of our Lord.
4	Saturday	St. Casimir, Confessor. St. Lucius, Pope and Martyr.
5	Sunday	First Sunday in Lent. Epist. 2 Cor. vi. 1–10; Gosp. Matt. iv. 1–11.
6	Monday	Feria. *Bp. Reynolds, Charleston, died*, 1855
7	Tuesday	St. Thomas Aquinas, Confessor and Doctor of the Church. SS. Perpetua and Felicitas, Martyrs.
8	Wednesday	St. John of God, Confessor. Ember Day.
9	Thursday	St. Frances of Rome, Widow.
10	Friday	Holy Crown of Thorns. Ember Day. *Cons. Cardinal McCloskey, N. Y.*, 1844.
11	Saturday	The Forty Martyrs of Sebaste (March 10). Ember Day. *Cons. Abp. Williams, Boston*, 1866; *Bp. Amat, Monterey*, 1854.
12	Sunday	Second Sunday in Lent. Epist. 1 Thess. iv 1–7; Gosp. Matt. xvii. 1–9.
13	Monday	St. Gregory I., Pope, Confessor, and Doctor of the Church (Mar. 12).
14	Tuesday	Feria. *Cons. Bp. Lynch, Charleston*, 1858.
15	Wednesday	Feria.
16	Thursday	Feria.
17	Friday	The Holy Lance and Nails.
18	Saturday	St Gabriel, Archangel.
19	Sunday	Third Sunday in Lent. St. Joseph, Confessor, Spouse of the B. V. M., and Patron of the Universal Church. Less. Ecclus. xlv. 1–6; Gosp. Matt. i. 18–21; Last Gosp. Luke xi. 14–28. *Cons. Archbp. Henni, Milwaukee*, 1844.
20	Monday	St. Patrick, Bishop and Confessor (March 17).
21	Tuesday	St. Benedict, Abbot.
22	Wednesday	Feria.
23	Thursday	Feria.
24	Friday	The Five Wounds of Our Lord.
25	Saturday	Annunciation of the B. V. M. *Holyday of Obligation.* Less Is. vii. 10–15; Gosp. Luke i. 26–38. *Cons. Bp. Miege, Leavenworth*, 1851, *and Bp. Rosecrans, Columbus*, 1868.
26	Sunday	Fourth Sunday in Lent. Epist. Gal. iv. 22–31; Gosp. John vi. 1–15.
27	Monday	Feria.
28	Tuesday	Feria.
29	Wednesday	Feria.
30	Thursday	Feria.
31	Friday	Most Precious Blood of our Lord.

Books.—A good book is a counsellor often better listened to and better obeyed than our best friends. That which one would not dare to say to us openly they tell us in secret, and that without causing us to blush and without wounding our feelings.—*Card. Donnet.*

A book may raise you up to heaven, or degrade you to the lowest depths.—*Mgr. Cœur.*

The reading of good books is like a conversation with the best people of the past centuries.—*Descartes.*

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH 'T'N. H. M.	CHARL'N. H. M.	CHICAGO. H. M.
First Quarter	1	1 28 mo.	1 16 mo.	1 4 mo.	0 52 mo.	0 22 mo.
Full Moon	8	2 55 ev.	2 43 ev.	2 31 ev.	2 19 ev.	1 49 ev.
Last Quarter	16	3 53 ev.	3 41 ev.	3 29 ev.	3 17 ev.	2 47 ev.
New Moon	24	2 19 mo.	2 7 mo.	1 55 mo.	1 43 mo.	1 13 mo.
First Quarter	30	5 43 ev.	5 31 ev.	5 19 ev.	5 7 ev.	4 37 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Phil'delphia, Connecticut, N. Jers'y, Pennsyl'a, Ohio, Indiana, & Illinois.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises	SUN Sets.	MOON Sets.	SUN Rises	SUN Sets.	MOON Sets.	SUN Rises	SUN Sets.	MOON Sets.	SUN Rises	SUN Sets.	MOON Sets.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Sa	5 43	6 26	1 45	5 45	6 24	1 37	5 46	6 23	1 29	5 49	6 20	1 7
2	S	5 42	6 28	2 39	5 44	6 26	2 32	5 45	6 24	2 25	5 48	6 21	2 5
3	M	5 40	6 29	3 17	5 42	6 27	3 11	5 43	6 25	3 6	5 46	6 21	2 49
4	Tu	5 38	6 30	3 50	5 40	6 28	3 46	5 41	6 26	3 41	5 45	6 22	3 29
5	W	5 36	6 31	4 16	5 38	6 29	4 14	5 40	6 27	4 11	5 44	6 23	4 2
6	Th	5 34	6 32	4 39	5 36	6 30	4 37	5 38	6 28	4 36	5 42	6 23	4 32
7	Fr	5 32	6 33	5 0	5 34	6 31	5 0	5 36	6 29	5 0	5 41	6 24	5 1
8	Sa	5 31	6 34	rises.	5 33	6 32	rises.	5 35	6 30	rises.	5 39	6 25	rises.
9	S	5 29	6 35	7 47	5 31	6 33	7 44	5 33	6 31	7 40	5 38	6 25	7 30
10	M	5 27	6 36	8 56	5 29	6 34	8 51	5 31	6 32	8 46	5 37	6 26	8 32
11	Tu	5 26	6 37	10 1	5 28	6 35	9 55	5 30	6 33	9 29	5 35	6 27	9 31
12	W	5 24	6 38	11 10	5 26	6 36	11 3	5 28	6 34	10 56	5 34	6 27	10 35
13	Th	5 23	6 40	morn.	5 25	6 37	12 0	5 27	6 35	11 52	5 33	6 28	11 30
14	Fr	5 21	6 41	0 8	5 24	6 38	morn.	5 26	6 36	morn.	5 32	6 29	morn.
15	Sa	5 19	6 42	0 59	5 22	6 39	0 51	5 24	6 37	0 43	5 31	6 30	0 21
16	S	5 18	6 43	1 40	5 21	6 40	1 33	5 23	6 38	1 26	5 30	6 30	1 7
17	M	5 16	6 44	2 11	5 19	6 41	2 6	5 22	6 39	2 0	5 29	6 31	1 42
18	Tu	5 14	6 45	2 41	5 17	6 42	2 36	5 20	6 40	2 32	5 28	6 32	2 17
19	W	5 13	6 47	3 4	5 16	6 44	3 1	5 19	6 41	2 58	5 27	6 32	2 47
20	Th	5 11	6 48	3 37	5 14	6 45	3 35	5 17	6 42	3 33	5 25	6 33	3 27
21	Fr	5 10	6 49	3 48	5 13	6 46	3 48	5 16	6 43	3 47	5 24	6 34	3 45
22	Sa	5 8	6 50	4 45	5 11	6 47	4 46	5 14	6 44	4 47	5 23	6 35	4 50
23	S	5 6	6 51	5 32	5 10	6 48	5 34	5 13	6 45	5 36	5 22	6 35	5 43
24	M	5 5	6 52	sets.	5 9	6 49	sets.	5 12	6 46	sets.	5 21	6 36	sets.
25	Tu	5 3	6 53	9 4	5 7	6 50	8 58	5 10	6 46	8 52	5 20	6 37	8 34
26	W	5 2	6 54	10 24	5 6	6 51	10 17	5 9	6 47	10 10	5 19	6 37	9 49
27	Th	5 1	6 55	11 35	5 5	6 52	11 27	5 8	6 48	11 19	5 18	6 38	10 57
28	Fr	4 59	6 56	morn.	5 3	6 53	morn.	5 6	6 49	morn.	5 16	6 39	11 59
29	Sa	4 58	6 58	0 34	5 2	6 54	0 27	5 5	6 50	0 20	5 15	6 39	morn.
30	S	4 56	6 59	1 18	5 0	6 55	1 11	5 3	6 51	1 5	5 14	6 40	1 47

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Day of Month.	Day of Week.	CALENDAR.
1	Saturday	Feria.
2	SUNDAY	PASSION SUNDAY. Epist. Heb. ix. 11-15; Gosp. John viii. 46-59.
3	Monday	St. Francis of Paula, Confessor (Apr. 2)
4	Tuesday	St. Isidore, Bishop, Confessor, and Doctor of the Church.
5	Wednesday	St. Vincent Ferrier, Confessor.
6	Thursday	Feria.
7	Friday	Seven Dolors of the B. V. M.
8	Saturday	Feria.
9	SUNDAY	PALM SUNDAY. Less. Exod. xv. 27 and xvi. 1-7; Gosp. Matt. xxi. 1-9; Epist. Phil. ii. 5-11; Passion, Matt. xxvi. and xxvii.
10	Monday	Feria. *Bp. Quarter, Chicago, died,* 1848.
11	Tuesday	Feria. *Bp. England, Charleston, died,* 1848.
12	Wednesday	Feria.
13	Thursday	MAUNDY THURSDAY. Epist. 1 Cor. xi. 20-32; Gosp. John xiii. 1-15.
14	Friday	GOOD FRIDAY. Less. Osee vi. 1-7 and Exod. xii. 1-11; Passion, John xviii. and xix. *Cons. Bps. Gilmour, Cleveland; Dwenger, Fort Wayne; and Ryan, Coadj. St. Louis,* 1872.
15	Saturday	HOLY SATURDAY. Epist. Col. iii. 1-4; Gosp. Matt. xxviii. 1-7.
16	SUNDAY	EASTER SUNDAY. Epist. 1 Cor. v. 7, 8; Gosp. Mark xvi. 1-7. *Bp. Timon, Buffalo, died,* 1867.
17	Monday	EASTER MONDAY.
18	Tuesday	EASTER TUESDAY.
19	Wednesday	Of the Octave.
20	Thursday	Of the Octave.
21	Friday	Of the Octave. *Cons Bp. McNeirny, Coadj. Bp. of Albany,* 1872.
22	Saturday	Of the Octave. *Archbp. Eccleston, Baltimore, died,* 1851. *Bp. Conwell, Philadelphia, died,* 1842.
23	SUNDAY	LOW SUNDAY. Epist. 1 John v. 4-10; Gosp. John xx. 19-31.
24	Monday	St. Fidelis of Sigmaringen, Martyr. *Cons. Bp. Borgess, Detroit,* 1870.
25	Tuesday	ST. MARK, EVANGELIST.
26	Wednesday	SS. Cletus and Marcellinus, Popes and Martyrs. *Cons. Abp. Wood, Philadelphia,* 1857.
27	Thursday	St. Leo, Pope, Confessor, and Doctor of the Church (Apr. 11), *Cons. Bp. Gross, Savannah,* 1873.
28	Friday	St. Paul of the Cross, Confessor. St. Vitalis, Martyr. *Bp. Bazin, Vincennes, died,* 1848. *Cons. Bp. Hendricken, Providence,* 1872.
29	Saturday	St. Peter, Martyr.
30	SUNDAY	SECOND SUNDAY AFTER EASTER. St. Catherine of Sienna, Virgin. Epist. 2 Cor. x. 17-xi. 2; Gosp. Matt. xxv. 1-13; Last. Gosp. John x. 11-16. *Bp. Garcia, California, died,* 1845.

THIS world is nothing but a scene at a theatre, where we come to play our part, the actors of a moment, who disappear directly the curtain falls. The only thing good in us, the only one which does not die, is our soul; and yet that is the only thing about which we do not occupy ourselves in the least.—*St. John Chrysostom.*

GIVE alms, that God may be your debtor rather than your judge. God pays back publicly that which is lent to Him in secret.—*St. Phébade d'Agen.*

"THOU hast made us for thyself, and our heart is restless till it resteth in Thee."—*St. Augustine.*

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MOON'S PHASES.	D.	BOSTON.	N. YORK.	WASH'T'N	CHARL'N.	CHICAGO.
		H. M.	H. M.	H. M.	H. M.	H. M.
Full Moon.....	8	5 9 mo.	4 57 mo.	4 45 mo.	4 33 mo.	4 3 mo.
Last Quarter.....	16	8 43 mo.	8 31 mo.	8 19 mo.	8 7 mo.	7 37 mo.
New Moon	23	10 41 mo.	10 29 mo.	10 17 mo.	10 5 mo.	9 35 mo.
First Quarter.....	30	1 4 mo.	0 52 mo.	0 40 mo.	0 28 mo.	11 58ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, MICHIGAN, WISCONSIN, IOWA, and OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, N. JERSEY, PENNSYL'A, OHIO, INDIANA, & ILLINOIS.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN RISES	SUN SETS.	MOON SETS.	SUN RISES	SUN SETS.	MOON SETS.	SUN RISES	SUN SETS.	MOON SETS.	SUN RISES	SUN SETS.	MOON SETS.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M	H. M.	H. M.	H. M.	H. M.
1	M	4 55	7 0	1 52	4 59	6 56	1 48	5 2	6 52	1 43	5 13	6 41	1 29
2	Tu	4 53	7 1	2 22	4 57	6 57	2 19	5 1	6 53	2 16	5 12	6 42	2 6
3	W	4 52	7 2	2 43	4 56	6 58	2 42	5 0	6 54	2 40	5 11	6 43	2 35
4	Th	4 50	7 3	3 5	4 54	6 59	3 5	4 58	6 55	3 5	5 10	6 44	3 4
5	Fr	4 49	7 4	3 25	4 53	7 0	3 26	4 57	6 56	3 27	5 10	6 45	3 30
6	Sa	4 48	7 5	3 45	4 52	7 1	3 47	4 56	6 57	3 50	5 9	6 45	3 57
7	S	4 47	7 6	4 7	4 51	7 2	4 11	4 55	6 58	4 15	5 8	6 46	4 26
8	M	4 46	7 7	rises.	4 50	7 3	rises.	4 54	6 59	rises.	5 7	6 47	rises.
9	Tu	4 45	7 8	8 56	4 49	7 4	8 50	4 53	7 0	8 43	5 6	6 47	8 23
10	W	4 44	7 9	9 56	4 48	7 5	9 49	4 52	7 1	9 42	5 5	6 48	9 20
11	Th	4 43	7 10	10 52	4 47	7 6	10 44	4 51	7 2	10 36	5 5	6 49	10 14
12	Fr	4 42	7 11	11 37	4 46	7 7	11 30	4 50	7 3	11 23	5 4	6 49	11 2
13	Sa	4 41	7 12	morn.	4 45	7 8	morn.	4 49	7 4	11 58	5 3	6 50	11 40
14	S	4 40	7 13	0 10	4 44	7 9	0 4	4 48	7 5	morn.	5 2	6 51	morn.
15	M	4 39	7 14	0 42	4 43	7 10	0 37	4 47	7 6	0 31	5 2	6 51	0 16
16	Tu	4 38	7 15	1 6	4 42	7 11	1 3	4 46	7 7	0 59	5 1	6 52	0 47
17	W	4 37	7 16	2 29	4 42	7 11	1 27	4 46	7 7	1 24	5 1	6 53	1 16
18	Th	4 36	7 17	1 49	4 41	7 12	1 49	4 45	7 8	1 47	5 0	6 53	1 43
19	Fr	4 36	7 18	2 9	4 40	7 13	2 9	4 44	7 9	2 9	5 0	6 54	2 9
20	Sa	4 35	7 19	2 32	4 40	7 14	2 33	4 44	7 10	2 35	4 59	6 55	2 39
21	S	4 34	7 20	2 57	4 39	7 15	3 0	4 43	7 10	3 3	4 58	6 55	3 12
22	M	4 33	7 21	3 27	4 38	7 16	3 31	4 43	7 11	3 36	4 58	6 56	3 50
23	Tu	4 32	7 22	sets.	4 37	7 17	sets.	4 42	7 12	sets.	4 57	6 57	sets.
24	W	4 32	7 23	9 15	4 37	7 18	9 8	4 42	7 13	9 0	4 57	6 57	8 38
25	Th	4 31	7 24	10 21	4 36	7 19	10 14	4 41	7 14	10 7	4 56	6 58	9 45
26	Fr	4 30	7 25	11 11	4 35	7 19	11 5	4 40	7 15	10 59	4 56	6 58	10 40
27	Sa	4 29	7 26	11 52	4 35	7 20	11 47	4 40	7 16	11 42	4 55	6 59	11 27
28	S	4 29	7 27	morn.	4 34	7 21	morn.	4 39	7 16	morn.	4 55	7 0	morn.
29	M	4 28	7 28	0 25	4 34	7 22	0 21	4 39	7 17	0 18	4 55	7 0	0 7
30	Tu	4 27	7 28	0 49	4 33	7 23	0 47	4 38	7 18	0 45	4 54	7 1	0 38
31	W	4 26	7 29	1 11	4 32	7 23	1 10	4 37	7 18	1 9	4 54	7 1	1 7

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Day of Month.	Day of Week.	CALENDAR.
1	Monday	SS. Philip and James, Apostles.
2	Tuesday	St. Athanasius, Bishop, Confessor, and Doctor of the Church.
3	Wednesday	Finding of the Holy Cross. SS. Alexander, Pope, and Companions, Martyrs, and St. Juvenal, Bishop and Confessor. *Cons. Bp. Elder, Natchez*, 1857.
4	Thursday	St. Monica, Widow. *Cons. Bp. Corrigan, Newark*, 1873.
5	Friday	St. Pius V., Pope and Confessor. *Cons. Bp. Wadhams, Ogdensburg*, 1872.
6	Saturday	St. John before the Latin Gate.
7	Sunday	Third Sunday after Easter. Patronage of St. Joseph. Less. Gen. xlix. 22–26; Gosp. Luke iii. 21–23; Last Gosp. John xvi. 16–22.
8	Monday	Apparition of St. Michael, Archangel. *First Plenary Council in Baltimore*, 1852.
9	Tuesday	St. Gregory Nazianzen, Bishop, Confessor, and Doctor of the Church.
10	Wednesday	St. Antoninus, Bishop and Confessor.
11	Thursday	St. Anselm, Bishop, Confessor, and Doctor of the Church (Apr. 21). *Bp. Lavialle, Louisville, died*, 1867.
12	Friday	SS. Nereus, Achilleus, Domitilla, and Pancratius, Martyrs.
13	Saturday	St. Stanislaus, Bishop and Martyr (May 7).
14	Sunday	Fourth Sunday after Easter. Epist. James i. 17–21; Gosp. John xvi. 5–14.
15	Monday	St. Hermenegild, Martyr (Apr. 13).
16	Tuesday	St. Ubaldus, Bishop and Confessor.
17	Wednesday	St. Paschal Baylon, Confessor.
18	Thursday	St. Venantius, Martyr.
19	Friday	St. Peter Celestine, Pope and Confessor. St. Pudentiana, Virgin.
20	Saturday	St. Bernardine of Sienna, Confessor.
21	Sunday	Fifth Sunday after Easter. Epist. James i. 22–27; Gosp. John xvi. 22–30.
22	Monday	(Rogation.) St. John Nepomucen, Martyr.
23	Tuesday	(Rogation.) SS. Soter and Caius, Popes and Martyrs (Apr. 22). *Cons. Bp. Kain, Wheeling*, 1875.
24	Wednesday	(Rogation; Vigil of Ascension.) B. V. M., Help of Christians.
25	Thursday	Ascension of Our Lord. *Holyday of Obligation.* Less. Acts i. 1–11; Gosp. Mark xvi. 14–20. *First Priest ordained in the United States*, 1793. *Abp. Odin, New Orleans, died*, 1870.
26	Friday	St. Philip Neri, Confessor. St. Eleutherius, Pope and Martyr.
27	Saturday	St. Mary Magdalen of Pazzi, Virgin. St. John, Pope and Martyr.
28	Sunday	Sunday within the Octave of the Ascension. Epist. 1 Pet. iv. 7–11; Gosp. John xv. 26–xvi. 4.
29	Monday	St. Gregory VII., Pope and Confessor.
30	Tuesday	Of the Octave. St. Felix, Pope and Martyr. *Cons. Bp. Seidenbush, St. Cloud, Minn.*, 1875.
31	Wednesday	St. Angela Merici, Virgin. St. Petronilla, Virgin.

The scheme the best plotted
May injure the schemer;
And treachery often
Rebounds on its dreamer.

—*La Fontaine.*

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARL'N. H. M.	CHICAGO. H. M.
Full Moon.....	6	7 53 ev.	7 41 ev.	7 29 ev.	7 17 ev.	6 47 ev.
Last Quarter.....	14	10 30 ev.	10 18 ev.	10 6 ev.	9 54 ev.	9 24 ev.
New Moon.....	21	5 33 ev.	5 21 ev.	5 9 ev.	4 57 ev.	4 27 ev.
First Quarter.....	28	10 30 mo.	10 18 mo.	10 6 mo.	9 54 mo.	9 24 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK State, Michigan, Wisconsin, Iowa, and Oregon.			CALENDAR FOR NEW YORK CITY; Phil'delphia, Connecticut, N. Jers'y, Pennsyl'a, Ohio, Indiana, & Illinois.			CALENDAR FOR WASHINGTON; Maryland, Virginia, Kentucky, Missouri, and California.			CALENDAR FOR CHARLESTON; NOR. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		SUN Rises	SUN Sets.	MOON Sets.	SUN Rises	SUN Sets.	MOON Sets.	SUN Rises	SUN Sets.	MOON Sets.	SUN Rises	SUN Sets.	MOON Sets.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H M.
1	Th	4 26	7 30	1 31	4 32	7 24	1 31	4 37	7 19	1 32	4 54	7 2	1 36
2	Fr	4 25	7 31	1 51	4 31	7 25	1 53	4 37	7 19	1 55	4 53	7 2	2 1
3	Sa	4 25	7 32	2 11	4 31	7 26	2 15	4 36	7 20	2 19	4 53	7 3	2 29
4	S	4 24	7 32	2 37	4 30	7 26	2 41	4 36	7 20	2 46	4 53	7 3	3 0
5	M	4 24	7 33	3 4	4 30	7 27	3 10	4 36	7 21	3 16	4 53	7 4	3 33
6	Tu	4 23	7 33	rises.	4 29	7 27	rises.	4 35	7 21	rises.	4 52	7 4	rises.
7	W	4 23	7 34	8 47	4 29	7 28	8 39	4 35	7 22	8 31	4 52	7 5	8 9
8	Th	4 23	7 35	9 34	4 29	7 29	9 27	4 35	7 23	9 19	4 52	7 5	8 58
9	Fr	4 22	7 35	10 17	4 28	7 29	10 18	4 34	7 23	10 4	4 52	7 6	9 44
10	Sa	4 22	7 36	10 43	4 28	7 30	10 42	4 34	7 24	10 32	4 52	7 6	10 16
11	S	4 22	7 36	10 59	4 28	7 30	10 56	4 34	7 24	10 51	4 52	7 7	10 38
12	M	4 22	7 37	11 32	4 28	7 31	11 29	4 34	7 25	11 26	4 52	7 7	11 17
13	Tu	4 22	7 37	11 53	4 28	7 31	11 51	4 34	7 25	11 49	4 52	7 8	11 44
14	W	4 22	7 38	morn.	4 28	7 32	morn.	4 34	7 26	morn.	4 52	7 8	morn.
15	Th	4 22	7 38	0 12	4 28	7 32	0 11	4 34	7 26	0 11	4 52	7 8	0 10
16	Fr	4 22	7 38	0 33	4 28	7 32	0 34	4 34	7 26	0 34	4 52	7 9	0 37
17	Sa	4 22	7 39	0 54	4 28	7 33	0 56	4 34	7 27	0 59	4 52	7 9	1 6
18	S	4 22	7 39	1 23	4 28	7 33	1 26	4 34	7 27	1 30	4 52	7 9	1 42
19	M	4 22	7 39	1 56	4 28	7 33	2 1	4 34	7 27	2 7	4 52	7 9	2 23
20	Tu	4 22	7 39	2 39	4 28	7 33	2 45	4 34	7 27	2 52	4 52	7 10	3 12
21	W	4 23	7 39	sets.	4 29	7 34	sets.	4 35	7 28	sets.	4 53	7 10	sets.
22	Th	4 23	7 39	9 1	4 29	7 34	8 54	4 35	7 28	8 47	4 53	7 10	8 27
23	Fr	4 23	7 40	9 45	4 29	7 34	9 39	4 35	7 28	9 34	4 53	7 10	9 17
24	Sa	4 23	7 40	10 21	4 29	7 34	10 17	4 35	7 28	10 13	4 53	7 10	10 0
25	S	4 23	7 40	10 50	4 29	7 34	10 48	4 35	7 29	10 45	4 53	7 11	10 37
26	M	4 23	7 40	11 14	4 29	7 35	11 13	4 35	7 29	11 12	4 53	7 11	11 8
27	Tu	4 24	7 40	11 35	4 30	7 35	11 35	4 36	7 29	11 36	4 54	7 11	11 36
28	W	4 24	7 40	11 55	4 30	7 35	11 57	4 36	7 29	11 58	4 54	7 11	morn.
29	Th	4 24	7 40	morn.	4 30	7 35	morn.	4 36	7 29	morn.	4 54	7 11	0 3
30	Fr	4 25	7 40	0 18	4 31	7 35	0 20	4 37	7 29	0 23	4 55	7 11	0 32

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Day of Month.	Day of Week.	CALENDAR.
1	Thursday	Octave of the Ascension.
2	Friday	St. George, Martyr (Apr. 23). SS. Marcellinus, Peter, and Erasmus, Martyrs. *Cons. Bp. Healy, Portland*, 1875.
3	Saturday	Vigil of Pentecost. *Fast.*
4	SUNDAY	PENTECOST, OR WHIT-SUNDAY. Less. Acts ii. 1–11; Gosp. John xiv. 23–31.
5	Monday	WHIT-MONDAY.
6	Tuesday	WHIT-TUESDAY.
7	Wednesday	Of the Octave. Ember Day. *Fast.*
8	Thursday	Of the Octave.
9	Friday	Of the Octave. Ember Day. *Fast.* SS. Primus and Felician, Martyrs.
10	Saturday	Of the Octave. Ember Day. *Fast.*
11	SUNDAY	TRINITY SUNDAY. Epist. Rom. x. 33–36; Gosp. Matt xxviii. 18–20.
12	Monday	St. John of St. Facundo, Confessor. SS. Basilides and Companions, Martyrs.
13	Tuesday	St. Anthony of Padua, Confessor.
14	Wednesday	St. Basil, Bishop, Confessor, and Doctor of the Church.
15	Thursday	CORPUS CHRISTI. *Holyday of Obligation.* Epist. 1 Cor xi. 23–29; Gosp. John vi. 56–59. *Abp. Neale, Baltimore, died*, 1817.
16	Friday	St. John Francis Regis, Confessor. *Election of Pius IX.*, 1846.
17	Saturday	Of the Octave.
18	SUNDAY	SUNDAY WITHIN THE OCTAVE OF CORPUS CHRISTI. Epist. 1 John iii. 13–18; Gosp. Luke xiv. 16–24. *Bp. Tyler, Hartford, died*, 1849.
19	Monday	St. Juliana Falconieri, Virgin. SS. Gervase and Protase, Martyrs. *Bp. Concannon, N. Y., died*, 1810.
20	Tuesday	Of the Octave. St. Silverius, Pope and Martyr. *Abp. Blanc, New Orleans, died*, 1860.
21	Wednesday	St. Aloysius Gonzaga, Confessor.
22	Thursday	Octave of Corpus Christi. St. Paulinus, Bishop and Confessor.
23	Friday	Sacred Heart of JESUS. Vigil of St. John Baptist.
24	Saturday	NATIVITY OF ST. JOHN BAPTIST.
25	SUNDAY	THIRD SUNDAY AFTER PENTECOST. St. William, Abbot. Less. Ecclus. xlv. 1–6; Gosp. Matt. xix. 27–29; Last Gosp. Luke xv. 1–10.
26	Monday	SS. John and Paul, Martyrs.
27	Tuesday	St. Barnabas, Apostle (June 11).
28	Wednesday	St. Irenæus, Bishop and Martyr. Vigil of SS. Peter and Paul. *Bp. Bruté, Vincennes, died*, 1839.
29	Thursday	SS. PETER AND PAUL APOSTLES. *Bp. Luers, Fort Wayne, died*, 1871. *Cons. Bp. Krautbauer. Green Bay, Wis.*, 1875.
30	Friday	Commemoration of St. Paul.

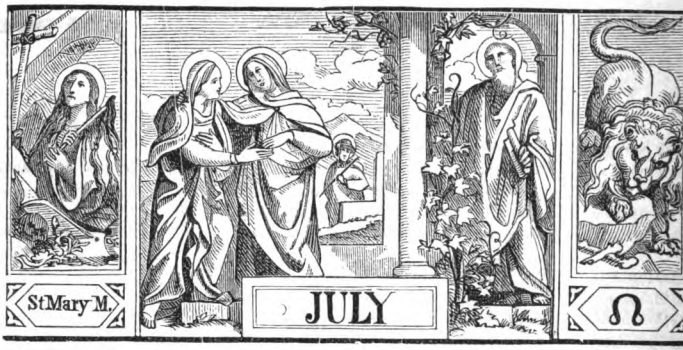
I am one day older now; but am I wiser too?
Aught good have I produced? or bade aught evil cease?
Have I used it well or ill, this day that quickly flew?
And can I sleep to-night the calm repose of peace?

—*François de Neufchâteau.*

Keep your given word inviolably,
But ne'er let it be given inconsiderately.

—*Fénelon.*

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MOON'S PHASES.	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARL'N.	CHICAGO.
		H. M.	H. M.	H. M.	H. M.	H. M.
Full Moon	6	10 54 mo.	10 42 mo.	10 38 mo.	10 18 mo.	9 48 mo.
Last Quarter	14	9 12 mo.	9 0 mo.	8 48 mo.	8 36 mo.	8 6 mo.
New Moon	20	0 9 mo.	21 11 57 ev.	11 45 ev.	11 33 ev.	11 3 ev.
First Quarter	27	10 35 ev.	10 23 ev.	10 11 ev.	9 59 ev.	9 29 ev.

Day of Month.	Day of Week.	Calendar for Boston; New England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			Calendar for New York City; Philadelphia, Connecticut, N. Jersey, Pennsyl'a, Ohio, Indiana, & Illinois.			Calendar for Washington; Maryland, Virginia, Kentucky, Missouri, and California.			Calendar for Charleston; Nor. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		Sun Rises	Sun Sets.	Moon Sets.	Sun Rises	Sun Sets.	Moon Sets.	Sun Rises	Sun Sets.	Moon Sets.	Sun Rises	Sun Sets.	Moon Sets.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Sa	4 25	7 40	0 40	4 31	7 34	0 44	4 37	7 29	0 48	4 55	7 11	1 1
2	S	4 26	7 40	1 6	4 32	7 34	1 10	4 37	7 29	1 17	4 55	7 11	1 33
3	M	4 27	7 40	1 32	4 33	7 34	1 39	4 38	7 29	1 46	4 56	7 11	2 6
4	Tu	4 27	7 39	2 19	4 33	7 33	2 24	4 38	7 28	2 33	4 56	7 11	2 53
5	W	4 28	7 39	3 4	4 34	7 33	3 13	4 39	7 28	3 19	4 57	7 11	3 42
6	Th	4 29	7 39	rises.	4 35	7 33	rises.	4 40	7 28	rises.	4 57	7 11	rises.
7	Fr	4 29	7 39	8 45	4 35	7 33	8 39	4 40	7 28	8 33	4 58	7 11	8 16
8	Sa	4 30	7 38	9 12	4 36	7 32	9 8	4 41	7 27	9 3	4 58	7 10	8 49
9	S	4 31	7 38	9 36	4 37	7 32	9 33	4 42	7 27	9 30	4 59	7 10	9 19
10	M	4 32	7 38	9 56	4 37	7 32	9 54	4 42	7 27	9 52	5 0	7 10	9 45
11	Tu	4 33	7 37	10 16	4 38	7 31	10 15	4 43	7 26	10 15	5 0	7 10	10 12
12	W	4 33	7 37	10 37	4 39	7 31	10 38	4 44	7 26	10 38	5 1	7 9	10 40
13	Th	4 34	7 36	10 56	4 40	7 30	10 58	4 45	7 25	11 0	5 1	7 9	11 6
14	Fr	4 35	7 36	11 21	4 40	7 30	11 24	4 45	7 25	11 27	5 2	7 9	11 38
15	Sa	4 36	7 35	11 51	4 41	7 29	11 57	4 46	7 24	12 0	5 3	7 8	morn.
16	S	4 37	7 34	morn.	4 42	7 29	morn.	4 47	7 24	morn.	5 3	7 8	0 14
17	M	4 37	7 34	0 29	4 43	7 28	0 33	4 48	7 23	0 41	5 4	7 8	1 0
18	Tu	4 38	7 33	1 15	4 44	7 28	1 22	4 49	7 23	1 30	5 4	7 7	1 51
19	W	4 39	7 32	2 17	4 45	7 27	2 25	4 50	7 22	2 32	5 5	7 7	2 55
20	Th	4 40	7 32	sets.	4 45	7 26	sets.	4 50	7 21	sets.	5 5	7 6	sets.
21	Fr	4 41	7 31	8 16	4 46	7 26	8 11	4 51	7 21	8 6	5 6	7 6	7 52
22	Sa	4 42	7 30	8 48	4 47	7 25	8 45	4 52	7 20	8 42	5 7	7 5	8 31
23	S	4 43	7 29	9 15	4 48	7 24	9 13	4 53	7 19	9 11	5 7	7 5	9 6
24	M	4 44	7 28	9 37	4 49	7 23	9 37	4 53	7 18	9 37	5 8	7 4	9 36
25	Tu	4 45	7 27	9 58	4 50	7 22	10 0	4 54	7 17	10 1	5 8	7 3	10 5
26	W	4 46	7 26	10 24	4 51	7 21	10 30	4 55	7 17	10 32	5 9	7 3	10 40
27	Th	4 47	7 25	10 40	4 52	7 20	10 43	4 56	7 16	10 47	5 10	7 2	10 59
28	Fr	4 48	7 24	11 8	4 52	7 19	11 13	4 56	7 15	11 19	5 11	7 1	11 34
29	Sa	4 49	7 23	11 39	4 53	7 18	11 45	4 57	7 14	11 52	5 11	7 0	morn.
30	S	4 50	7 23	morn.	4 54	7 18	morn.	4 58	7 14	morn.	5 12	7 0	0 16
31	M	4 51	7 21	0 15	4 55	7 17	0 22	4 59	7 13	0 29	5 13	6 59	0 50

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Day of Month.	Day of Week.	CALENDAR.
1	Saturday	Octave of St. John Baptist.
2	Sunday	Fourth Sunday after Pentecost. Visitation of the B. V. M. Less. Cant. ii. 8–14; Gosp. Luke i. 39–47; Last Gosp. Luke v. 1–11.
3	Monday	Most Precious Blood of Our Lord (July 2).
4	Tuesday	St. Francis Caracciolo, Confessor (June 4). *Bp. O'Gorman, Omaha, died*, 1874.
5	Wednesday	St. Boniface, Apostle of Germany (June 5).
6	Thursday	Octave of SS. Peter and Paul.
7	Friday	St. Leo, Pope and Confessor. *Abp. Kenrick, Baltimore, died*, 1865. *Bp. Whelan, Wheeling, died*, 1874.
8	Saturday	St. Elizabeth, Queen of Portugal, Widow
9	Sunday	Fifth Sunday after Pentecost. Epist. 1 Pet. iii. 8–15; Gosp. Matt. v. 20–24.
10	Monday	The Seven Brothers, and SS. Rufina and Secunda, Martyrs.
11	Tuesday	St. Norbert, Bishop and Confessor (June 6). St. Pius, Pope and Martyr.
12	Wednesday	St. John Gualbert, Abbot. SS. Nabor and Felix, Martyrs. *Bp. David, Louisville, died*, 1841. *Cons. Bps. McQuade, Rochester; Shanahan, Harrisburg; and O'Hara, Scranton.*
13	Thursday	St. Anacletus, Pope and Martyr.
14	Friday	St. Bonaventure, Bishop, Confessor, and Doctor of the Church.
15	Saturday	St. Henry, Emperor, Confessor.
16	Sunday	Sixth Sunday after Pentecost. Our Lady of Mount Carmel. Less. Ecclus. xxiv. 23–31; Gosp. Luke xi. 27, 28; Last Gosp. Mark viii. 1–10.
17	Monday	St. Alexius, Confessor.
18	Tuesday	St. Camillus of Lellis, Confessor. SS. Symphorosa and Companions, Martyrs. *Defin. of Dogma of Infallibility*, 1870.
19	Wednesday	St. Vincent of Paul, Confessor. *Bp. Cheverus, Boston, died*, 1836.
20	Thursday	St. Jerome Emilian, Confessor. St. Margaret, Virgin and Martyr. *Cons. Bp. Grace, St. Paul*, 1859.
21	Friday	St. Margaret, Queen of Scotland, Widow (June 10).
22	Saturday	St. Mary Magdalen. *Bp. Egan, Philadelphia, died*, 1814. *Bp. Chanche, Natchez, died*, 1852.
23	Sunday	Seventh Sunday after Pentecost. St. Apollinaris Bishop and Martyr. St. Liborius, Bishop and Confessor. Epist. 1 Pet v. 1–11; Gosp. Luke xxii. 24–30; Last. Gosp. Matt. vii. 15–21.
24	Monday	Vigil of St. James. St. Christina, Virgin and Martyr.
25	Tuesday	St. James the Greater, Apostle. St. Christopher, Martyr. *Cons. Abp. Blanchet, Oregon*, 1845.
26	Wednesday	St. Anne, Mother of the B. V. M.
27	Thursday	St. Pantaleon, Martyr.
28	Friday	SS. Nazarius, Celsus, and Victor, Martyrs, and Innocent, Pope and Confessor.
29	Saturday	St. Martha, Virgin. St. Felix and others, Martyrs.
30	Sunday	Eighth Sunday after Pentecost. Epist. Rom. viii. 12–17; Gosp. Luke xvi. 1–9.
31	Monday	St. Ignatius of Loyola, Confessor.

Give with a good grace: a gentle manner adds a new value to the present one desires to make.—*Fénelon.*

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH 'T'N. H. M.	CHARL'N. H. M.	CHICAGO. H. M.
Full Moon.....	5	1 54 mo.	1 42 mo.	1 30 mo.	1 18 mo.	0 48 mo.
Last Quarter.....	12	5 15 ev.	5 3 ev.	4 51 ev.	4 39 ev.	4 9 ev.
New Moon.....	19	7 42 mo.	7 30 mo.	7 18 mo.	7 6 mo.	6 36 mo.
First Quarter.....	26	1 34 ev.	1 22 ev.	1 10 ev.	0 58 ev.	0 28 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHIL'DELPHIA, CONNECTICUT, N. JERS'Y, PENNSYL'A, OHIO, INDIANA, & ILLINOIS.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NORTH CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN RISES	SUN SETS.	MOON SETS.	SUN RISES	SUN SETS.	MOON SETS.	SUN RISES	SUN SETS.	MOON SETS.	SUN RISES	SUN SETS.	MOON SETS.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Tu	4 52	7 20	1 0	4 56	7 16	1 8	5 0	7 12	1 15	5 14	6 58	1 38
2	W	4 53	7 19	1 55	4 57	7 15	2 0	5 1	7 11	2 9	5 14	6 57	2 31
3	Th	4 54	7 18	2 55	4 58	7 14	3 1	5 1	7 10	3 8	5 15	6 56	3 28
4	Fr	4 55	7 16	4 1	4 59	7 12	4 7	5 2	7 9	4 12	5 16	6 55	4 29
5	Sa	4 56	7 15	rises.	5 0	7 11	rises.	5 3	7 8	rises.	5 16	6 54	rises.
6	S	4 57	7 14	8 2	5 1	7 10	8 0	5 4	7 7	7 59	5 17	6 53	7 50
7	M	4 58	7 13	8 23	5 2	7 9	8 22	5 5	7 6	8 21	5 18	6 52	8 17
8	Tu	4 59	7 11	8 41	5 3	7 7	8 41	5 6	7 4	8 41	5 18	6 51	8 42
9	W	5 0	7 10	9 1	5 4	7 6	9 2	5 7	7 3	9 4	5 19	6 50	9 8
10	Th	5 1	7 9	9 24	5 5	7 5	9 26	5 8	7 2	9 29	5 20	6 49	9 38
11	Fr	5 2	7 8	9 50	5 6	7 4	9 54	5 9	7 0	9 58	5 21	6 48	10 11
12	Sa	5 3	7 7	10 24	5 7	7 3	10 29	5 10	6 59	10 35	5 21	6 47	10 42
13	S	5 4	7 5	11 6	5 8	7 1	11 13	5 11	6 58	11 20	5 22	6 46	11 40
14	M	5 5	7 4	11 59	5 9	7 0	morn.	5 12	6 57	morn.	5 23	6 45	morn.
15	Tu	5 6	7 2	morn.	5 10	6 58	0 7	5 13	6 55	0 14	5 23	6 44	0 37
16	W	5 7	7 0	1 8	5 11	6 56	1 15	5 14	6 53	1 22	5 24	6 43	1 44
17	Th	5 8	6 59	2 29	5 12	6 55	2 35	5 15	6 52	2 42	5 25	6 42	3 10
18	Fr	5 9	6 57	3 48	5 13	6 53	3 53	5 16	6 50	3 58	5 25	6 41	4 12
19	Sa	5 10	6 55	sets.	5 14	6 52	sets.	5 17	6 49	sets.	5 26	6 40	sets.
20	S	5 11	6 54	7 38	5 15	6 51	7 37	5 18	6 48	7 36	5 27	6 39	7 33
21	M	5 12	6 52	8 0	5 16	6 49	8 0	5 19	6 46	8 1	5 27	6 38	8 2
22	Tu	5 14	6 51	8 21	5 17	6 48	8 23	5 20	6 45	8 25	5 28	6 37	8 31
23	W	5 15	6 50	8 44	5 18	6 47	8 47	5 21	6 44	8 51	5 29	6 36	9 1
24	Th	5 16	6 48	9 8	5 19	6 45	9 13	5 21	6 42	9 17	5 29	6 35	9 32
25	Fr	5 17	6 47	9 39	5 20	6 44	9 41	5 22	6 41	9 50	5 30	6 34	10 8
26	Sa	5 18	6 45	10 11	5 21	6 42	10 18	5 23	6 40	10 26	5 31	6 33	10 45
27	S	5 19	6 44	10 53	5 22	6 41	11 1	5 24	6 38	11 8	5 31	6 32	11 31
28	M	5 20	6 42	11 45	5 23	6 39	11 53	5 25	6 37	12 0	5 32	6 31	morn.
29	Tu	5 21	6 40	morn.	5 24	6 38	morn.	5 26	6 36	morn.	5 33	6 29	0 23
30	W	5 22	6 39	0 53	5 25	6 36	0 54	5 27	6 34	0 57	5 33	6 28	1 19
31	Th	5 23	6 37	1 50	5 26	6 35	1 56	5 28	6 33	2 2	5 34	6 26	2 20

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Day of Month.	Day of Week.	CALENDAR.
1	Tuesday	St. Peter's Chains. The Machabees, Martyrs.
2	Wednesday	St. Alphonsus Liguori, Bishop, Confessor, and Doctor of the Church. St. Stephen, Pope and Martyr.
3	Thursday	Finding of the Body of St. Stephen, Protomartyr. *Cons. Bp. Mora, Coadj., Monterey, Cal.*, 1873
4	Friday	St. Dominic, Confessor.
5	Saturday	Dedication of St. Mary Major.
6	SUNDAY	NINTH SUNDAY AFTER PENTECOST. Transfiguration of our Lord. Epist. 2 Pet. i. 16–19; Gosp. Matt. xvii. 1–9; Last Gosp. Luke xix. 41–47.
7	Monday	St. Cajetan, Confessor. St. Donatus, Bishop and Martyr.
8	Tuesday	SS. Cyriacus, Largus, and Smaragdus, Martyrs.
9	Wednesday	Vigil of St. Lawrence. St. Romanus, Martyr.
10	Thursday	ST. LAURENCE, MARTYR.
11	Friday	Of the Octave of St. Laurence. SS. Tiburtius and Susanna, Martyrs. *Bp. Fenwick, Boston, died*, 1846.
12	Saturday	St. Clare, Virgin.
13	SUNDAY	TENTH SUNDAY AFTER PENTECOST. Epist. 1 Cor. xii. 2–11; Gosp. Luke xviii. 9–14. *Cons. Bp. Becker, Wilmington*, 1868.
14	Monday	Of the Octave. Vigil of the Assumption. *Fast.* St. Eusebius, Confessor.
15	Tuesday	ASSUMPTION OF THE B. V. M. *Holyday of Obligation.* Less. Ecclus. xxiv. 11–20; Gosp. Luke x. 38–42.
16	Wednesday	St. Hyacinth, Confessor.
17	Thursday	Octave of St. Laurence.
18	Friday	Of the Octave of the Assumption. St. Agapitus, Martyr.
19	Saturday	Of the Octave.
20	SUNDAY	ELEVENTH SUNDAY AFTER PENTECOST. St. Joachim, Confessor, Father of the B. V. M. Less. Ecclus. xxxi. 8–11; Gosp. Matt. i. 1–16; Last Gosp. Mark vii. 31–37.
21	Monday	St. Jane Frances de Chantal, Widow.
22	Tuesday	Octave of the Assumption. SS. Timothy and others, Martyrs.
23	Wednesday	St. Philip Beniti, Confessor. Vigil of St. Bartholomew.
24	Thursday	ST. BARTHOLOMEW, APOSTLE.
25	Friday	St. Louis IX., King of France, Confessor.
26	Saturday	St. Bernard, Confessor and Doctor of the Church (Aug. 20). St. Zephyrinus, Pope and Martyr.
27	SUNDAY	TWELFTH SUNDAY AFTER PENTECOST. St. Joseph Calasanctius, Confessor. Less. Wisd. x. 10–14; Gosp. Matt. xviii. 1–5; Last Gosp. Luke x. 23–37.
28	Monday	St. Augustine, Bishop, Confessor, and Doctor of the Church. St. Hermes, Martyr.
29	Tuesday	Beheading of St. John Baptist. St. Sabina, Martyr.
30	Wednesday	St. Rose of Lima, Virgin. SS. Felix and Adauctus, Martyrs.
31	Thursday	St. Raymond Nonnatus, Confessor.

A WICKED intention destroys the good which we do, and a good intention is not sufficient to excuse the evil which it produces.—*St. Bernard.*

WHAT is it to be resigned? It is to put God between ourselves and our sorrows.

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARL'N. H. M.	CHICAGO. H. M.
Full Moon	3	4 29 ev.	4 17 ev.	4 5 ev.	3 53 ev.	3 23 ev.
Last Quarter	10	11 37 ev.	11 25 ev.	11 13 ev.	11 1 ev.	10 31 ev.
New Moon	17	5 10 ev	4 58 ev.	4 46 ev.	4 34 ev.	4 4 ev.
First Quarter	25	7 19 mo.	7 7 mo.	6 55 mo.	6 43 mo.	6 13 mo.

Day of Month.	Day of Week.	Calendar for Boston; New England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			Calendar for New York City; Philadelphia, Connecticut, N. Jersey, Pennsyl'a, Ohio, Indiana, & Illinois.			Calendar for Washington; Maryland, Virginia, Kentucky, Missouri, and California.			Calendar for Charleston; Nor. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		Sun Rises	Sun Sets.	Moon Sets.	Sun Rises	Sun Sets.	Moon Sets.	Sun Rises	Sun Sets.	Moon Sets.	Sun Rises	Sun Sets.	Moon Sets.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	Fr	5 24	6 35	2 55	5 27	6 33	3 0	5 29	6 31	3 5	5 35	6 25	3 19
2	Sa	5 26	6 33	4 0	5 28	6 31	4 4	5 30	6 29	4 7	5 35	6 24	4 18
3	S	5 27	6 32	rises.	5 29	6 30	rises.	5 31	6 28	rises.	5 36	6 22	rises.
4	M	5 28	6 30	6 48	5 30	6 28	6 48	5 32	6 26	6 47	5 37	6 21	6 46
5	Tu	5 29	6 28	7 6	5 31	6 26	7 8	5 33	6 24	7 9	5 37	6 20	7 12
6	W	5 30	6 26	7 28	5 32	6 24	7 31	5 34	6 23	7 33	5 38	6 19	7 41
7	Th	5 31	6 25	7 54	5 33	6 23	7 58	5 35	6 21	8 2	5 38	6 18	8 14
8	Fr	5 32	6 23	8 24	5 34	6 21	8 29	5 35	6 20	8 35	5 39	6 16	8 51
9	Sa	5 33	6 21	9 4	5 35	6 19	9 11	5 36	6 18	9 17	5 40	6 15	9 37
10	S	5 35	6 19	9 51	5 36	6 17	9 58	5 37	6 16	10 6	5 40	6 14	10 28
11	M	5 36	6 17	10 52	5 37	6 16	11 0	5 38	6 15	11 7	5 41	6 12	11 30
12	Tu	5 37	6 15	morn.	5 38	6 14	morn.	5 39	6 13	morn.	5 42	6 11	morn.
13	W	5 38	6 14	0 6	5 39	6 13	0 12	5 40	6 12	0 29	5 42	6 9	0 40
14	Th	5 39	6 12	1 25	5 40	6 11	1 30	5 41	6 10	1 36	5 43	6 8	1 52
15	Fr	5 40	6 10	2 43	5 41	6 9	2 47	5 41	6 9	2 51	5 43	6 7	3 4
16	Sa	5 41	6 8	3 58	5 42	6 7	4 0	5 42	6 7	4 3	5 44	6 6	4 10
17	S	5 42	6 6	sets.	5 43	6 5	sets.	5 43	6 5	sets.	5 45	6 5	sets.
18	M	5 43	6 5	6 22	5 44	6 4	6 22	5 44	6 4	6 24	5 45	6 4	6 28
19	Tu	5 44	6 3	6 39	5 44	6 2	6 41	5 44	6 2	6 44	5 46	6 3	6 52
20	W	5 45	6 1	7 9	5 45	6 0	7 13	5 45	6 0	7 17	5 47	6 1	7 30
21	Th	5 46	6 0	7 37	5 46	5 59	7 42	5 46	5 59	7 47	5 47	6 0	8 3
22	Fr	5 47	5 58	8 14	5 47	5 57	8 19	5 47	5 57	8 25	5 48	5 59	8 43
23	Sa	5 48	5 56	8 48	5 48	5 56	8 54	5 48	5 56	9 2	5 48	5 57	9 24
24	S	5 50	5 55	9 37	5 49	5 54	9 45	5 49	5 54	9 52	5 49	5 55	10 15
25	M	5 51	5 53	10 32	5 50	5 53	10 39	5 50	5 53	10 47	5 50	5 54	11 8
26	Tu	5 52	5 51	11 36	5 51	5 51	11 42	5 51	5 51	11 59	5 50	5 53	morn.
27	W	5 53	5 49	morn.	5 52	5 49	morn.	5 52	5 49	morn.	5 51	5 51	0 8
28	Th	5 54	5 47	0 41	5 53	5 48	0 46	5 53	5 48	0 52	5 52	5 50	1 8
29	Fr	5 55	5 46	1 48	5 54	5 46	1 52	5 54	5 46	1 56	5 52	5 48	2 8
30	Sa	5 56	5 44	2 51	5 55	5 45	2 54	5 55	5 45	2 57	5 53	5 47	3 5

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Day of Month.	Day of Week.	CALENDAR.
1	Friday	St. Giles, Abbot. The Twelve Brothers, Martyrs.
2	Saturday	St. Stephen, King and Confessor.
3	Sunday	Thirteenth Sunday after Pentecost. Epist. Gal. iii. 16–22; Gosp. Luke xvii. 11–19.
4	Monday	Feria. *Bp. De Neckere, New Orleans, died.* 1833.
5	Tuesday	St. Lawrence Justinian, Bishop and Confessor.
6	Wednesday	Feria. *Cons. Bp. Heiss, La Crosse,* 1868.
7	Thursday	Office of the Blessed Sacrament.
8	Friday	Nativity of the B. V. M. St. Adrian, Martyr.
9	Saturday	Of the Octave of the Nativity. St. Gorgonius, Martyr.
10	Sunday	Fourteenth Sunday after Pentecost. Holy Name of Mary. Less. Ecclus. xxiv. 23–31; Gosp. Luke i. 26–38; Last Gosp. Matt. vi. 24–33.
11	Monday	St. Nicholas of Tolentino, Confessor (Sept. 10). SS. Protus and Hyacinthus, Martyrs.
12	Tuesday	Of the Octave *Bp. Barron died,* 1854.
13	Wednesday	Of the Octave. *Bp. Fenwick, Cincinnati, died,* 1832. *Cons. Bp. Hogan, St. Joseph.* 1868.
14	Thursday	Exaltation of the Holy Cross.
15	Friday	Octave of the Nativity of the B. V. M. St. Nicomedes, Martyr.
16	Saturday	SS. Cornelius and Cyprian, Martyrs. SS. Euphemia and others, Martyrs.
17	Sunday	Fifteenth Sunday after Pentecost. Seven Dolors of the B. V. M. Less. Judith xiii. 22–25; Gosp. John xix. 25–27; Last Gosp. Luke vii. 11–16.
18	Monday	St. Joseph of Cupertino, Confessor. *Bp. Young, Erie, died,* 1866.
19	Tuesday	SS. Januarius and Companions, Martyrs.
20	Wednesday	SS. Eustachius and Companions, Martyrs. Vigil of St. Matthew. Ember Day. *Fast. Bp. Gartland, Savannah, died,* 1854.
21	Thursday	St. Matthew, Apostle and Evangelist
22	Friday	St. Thomas of Villanova, Bishop and Confessor. SS. Mauritius and Companions, Martyrs. Ember Day. *Fast.*
23	Saturday	St. Linus, Pope and Martyr. St Thecla, Virgin and Martyr. Ember Day. *Fast. Bp. Smyth, Dubuque, died,* 1865.
24	Sunday	Sixteenth Sunday after Pentecost. B V. M. de Mercede, or Our Lady of Ransom. Less. Ecclus. xxiv. 14–16; Gosp. Luke xi. 27, 28; Last Gosp. Luke xiv. 1–11. *Bp. Rosati, St. Louis, died.* 1813.
25	Monday	The Stigmata of St. Francis of Assisi (Sept. 17).
26	Tuesday	SS. Cyprian and Justina, Martyrs
27	Wednesday	SS. Cosmas and Damian Martyrs.
28	Thursday	St. Wenceslaus, Duke, Martyr.
29	Friday	St. Michael, Archangel. *Death of Bp. Martin, Natchitoches, La.,* 1875.
30	Saturday	St. Jerome, Confessor and Doctor of the Church. *Cons. Bp. Hennessy, Dubuque,* 1866.

"Go to thy grove! At noon from labor cease,
Rest on thy sheaves; thy harvest work is done.
Come from the heat of battle, and in peace,
Soldier, go home; with thee the fight is won."

—*Anon.*

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARL'N. H. M.	CHICAGO. H. M.
Full Moon	3	6 12 mo.	6 0 mo.	5 48 mo.	5 36 mo.	5 6 mo.
Last Quarter	10	5 36 mo.	5 24 mo.	5 12 mo.	5 0 mo.	4 30 mo.
New Moon	17	5 13 mo.	5 1 mo.	4 49 mo.	4 37 mo.	4 7 mo.
First Quarter	25	3 10 mo.	2 58 mo.	2 46 mo.	2 34 mo.	2 4 mo.

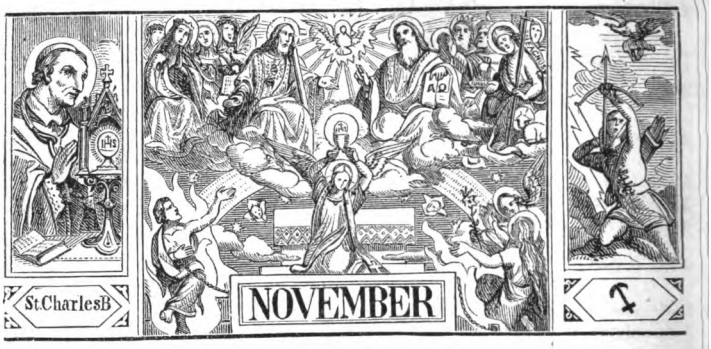
Day of Month.	Day of Week.	Calendar for Boston; New England, New York State, Michigan, Wisconsin, Iowa, and Oregon.			Calendar for New York City; Phil'delphia, Connecticut, N. Jers'y, Pennsyl'a, Ohio, Indiana, & Illinois.			Calendar for Washington; Maryland, Virginia, Kentucky, Missouri, and California.			Calendar for Charleston; Nor. Carolina, Tennessee, Georgia, Alabama, Mississippi, and Louisiana.		
		Sun Rises	Sun Sets.	Moon Sets.	Sun Rises	Sun Sets.	Moon Sets.	Sun Rises	Sun Sets.	Moon Sets.	Sun Rises	Sun Sets.	Moon Sets.
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M	H. M.	H. M.	H. M.	H. M	H M.
1	S	5 57	5 42	3 56	5 56	5 43	3 57	5 56	5 43	3 59	5 54	5 45	4 4
2	M	5 58	5 40	5 3	5 57	5 41	5 3	5 57	5 41	5 3	5 55	5 43	5 4
3	Tu	5 59	5 39	rises.	5 58	5 40	rises.	5 58	5 40	rises.	5 55	5 42	rises.
4	W	6 1	5 37	5 57	6 0	5 38	6 1	5 59	5 38	6 4	5 56	5 41	6 15
5	Th	6 2	5 36	6 26	6 1	5 37	6 31	6 0	5 37	6 36	5 57	5 40	6 50
6	Fr	6 3	5 34	7 4	6 2	5 35	7 10	6 1	5 35	7 16	5 57	5 39	7 34
7	Sa	6 4	5 32	7 49	6 3	5 33	7 56	6 2	5 34	8 4	5 58	5 37	8 25
8	S	6 5	5 31	8 46	6 4	5 32	8 56	6 3	5 32	9 2	5 59	5 36	9 24
9	M	6 6	5 29	9 54	6 5	5 30	10 1	6 4	5 31	10 8	5 59	5 35	10 29
10	Tu	6 8	5 27	11 12	6 6	5 28	11 18	6 5	5 29	11 24	6 0	5 34	11 42
11	W	6 9	5 26	morn.	6 7	5 27	morn.	6 6	5 28	morn.	6 1	5 33	morn.
12	Th	6 10	5 24	0 28	6 8	5 25	0 32	6 7	5 26	0 38	6 1	5 31	0 51
13	Fr	6 11	5 22	1 44	6 9	5 24	1 47	6 8	5 25	1 50	6 2	5 30	1 59
14	Sa	6 12	5 21	2 55	6 10	5 22	2 57	6 9	5 23	2 58	6 3	5 29	3 3
15	S	6 13	5 19	4 7	6 11	5 21	4 7	6 10	5 22	4 7	6 3	5 28	4 8
16	M	6 14	5 17	5 17	6 12	5 19	5 15	6 11	5 20	5 14	6 4	5 26	5 10
17	Tu	6 15	5 15	sets.	6 13	5 17	sets.	6 12	5 19	sets.	6 5	5 25	sets.
18	W	6 17	5 14	5 35	6 15	5 16	5 40	6 13	5 18	5 45	6 6	5 24	5 59
19	Th	6 18	5 12	6 7	6 16	5 14	6 13	6 14	5 16	6 19	6 7	5 23	6 37
20	Fr	6 19	5 11	6 41	6 17	5 13	6 49	6 15	5 15	6 55	6 8	5 22	7 16
21	Sa	6 20	5 9	7 27	6 18	5 12	7 35	6 16	5 14	7 43	6 8	5 21	8 5
22	S	6 21	5 8	8 21	6 19	5 11	8 28	6 17	5 13	8 36	6 9	5 20	8 58
23	M	6 22	5 6	9 31	6 20	5 9	9 37	6 18	5 11	9 44	6 10	5 19	10 5
24	Tu	6 23	5 5	10 27	6 21	5 8	10 33	6 19	5 10	10 39	6 11	5 18	10 56
25	W	6 25	5 3	11 33	6 22	5 6	11 37	6 20	5 9	11 42	6 12	5 17	11 56
26	Th	6 26	5 2	morn.	6 23	5 5	morn.	6 21	5 8	morn.	6 13	5 16	morn.
27	Fr	6 27	5 0	0 37	6 24	5 3	0 40	6 22	5 6	0 43	6 14	5 15	0 54
28	Sa	6 28	4 59	1 40	6 25	5 2	1 42	6 23	5 5	1 44	6 15	5 14	1 51
29	S	6 29	4 57	2 44	6 26	5 0	2 45	6 24	5 3	2 45	6 16	5 13	2 49
30	M	6 30	4 55	3 51	6 27	4 59	3 51	6 25	5 2	3 50	6 16	5 12	3 48
31	Tu	6 32	4 54	1 57	6 29	4 58	4 55	6 26	5 1	4 53	6 17	5 11	4 47

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Day of Month.	Day of Week.	CALENDAR.
1	SUNDAY	SEVENTEENTH SUNDAY AFTER PENTECOST. Solemnity of the Holy Rosary. *Cons. Bp. Feehan, Nashville*, 1865. Less. Ecclus. xxiv. 14–16; Gosp. Luke xi. 27, 28; Last Gosp. Matt. xxii. 35–46.
2	Monday	Holy Guardian Angels.
3	Tuesday	Feria
4	Wednesday	St. Francis of Assisi, Confessor.
5	Thursday	Office of the Blessed Sacrament. SS. Placidus and Companions, Martyrs.
6	Friday	St. Bruno, Confessor.
7	Saturday	Office of the Immaculate Conception. St. Mark, Pope and Confessor. SS. Sergius and others, Martyrs.
8	SUNDAY	EIGHTEENTH SUNDAY AFTER PENTECOST. St. Bridget, Widow. Epist. 1 Tim. v. 3–10; Gosp. Matt. xiii 44–52; Last Gosp. Matt. ix. 1–8. *Bp. Kelly, Richmond, died*, 1829.
9	Monday	SS. Dionysius Rusticus, and Eleutherius, Martyrs.
10	Tuesday	St Francis Borgia, Confessor.
11	Wednesday	Feria.
12	Thursday	Office of the Blessed Sacrament. *Bp. McFarland, Hartford, died*, 1874.
13	Friday	St. Edward, King of England, Confessor. *Cons. Abp. Purcell, Cincinnati*, 1833.
14	Saturday	St. Callistus, Pope and Martyr.
15	SUNDAY	NINETEENTH SUNDAY AFTER PENTECOST. Maternity of B. V. M. Less. Ecclus. xxiv. 23–31; Gosp. Luke ii. 43–51; Last Gosp. Matt. xxii. 1–14.
16	Monday	St. Theresa, Virgin (Oct. 15).
17	Tuesday	St. Hedwig, Widow.
18	Wednesday	ST. LUKE, EVANGELIST.
19	Thursday	St. Peter of Alcantara, Confessor. *Abp. Whitefield, Baltimore, died*, 1834.
20	Friday	St. John Cantius, Confessor.
21	Saturday	Office of the Immaculate Conception. St. Hilarion, Confessor. SS. Ursula and Companions, Martyrs.
22	SUNDAY	TWENTIETH SUNDAY AFTER PENTECOST. Epist. Ephes. v. 15–21; Gosp. John iv. 46–53.
23	Monday	Feria.
24	Tuesday	St. Raphael, Archangel.
25	Wednesday	SS. Chrysanthus and Daria, Martyrs.
26	Thursday	Office of the Blessed Sacrament. St. Evaristus, Pope and Martyr.
27	Friday	Vigil of SS Simon and Jude.
28	Saturday	SS. SIMON AND JUDE, APOSTLES.
29	SUNDAY	TWENTY-FIRST SUNDAY AFTER PENTECOST. Epist. Ephes. vi. 10–17; Gosp. Matt. xviii. 23–25.
30	Monday	Feria. *Cons. Abp. Bayley, Baltimore; Bps. Loughlin, Brooklyn; De Goesbriand, Burlington*, 1853.
31	Tuesday	Vigil of All Saints. *Fast.*

Do not stop to examine the evil which others do, but think only of the good that you should do yourself.—*St. Jerome.*

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARL'N. H. M.	CHICAGO. H. M.
Full Moon	1	6 47 ev.	6 35 ev.	6 23 ev.	6 11 ev.	5 41 ev.
Last Quarter	8	0 33 ev.	0 21 ev.	0 9 ev.	11 57 mo.	11 27 mo.
New Moon	15	8 4 ev.	7 52 ev.	7 40 ev.	7 28 ev.	6 58 ev.
First Quarter	23	11 42 ev.	11 30 ev.	11 18 ev.	11 6 ev.	10 36 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHIL'DELPHIA, CONNECTICUT, N. JERS'Y, PENNSYL'A, OHIO, INDIANA, & ILLINOIS.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN RISES	SUN SETS.	MOON RISES	SUN RISES	SUN SETS.	MOON RISES	SUN RISES	SUN SETS.	MOON RISES	SUN RISES	SUN SETS.	MOON RISES
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
1	W	6 33	4 53	rises.	6 30	4 57	rises.	6 27	5 0	rises.	6 18	5 10	rises.
2	Th	6 34	4 52	5 2	6 31	4 56	5 8	6 28	4 59	5 13	6 19	5 9	5 30
3	Fr	6 35	4 51	5 44	6 32	4 55	5 50	6 29	4 58	5 57	6 20	5 8	6 18
4	Sa	6 36	4 50	6 37	6 33	4 54	6 45	6 30	4 57	6 53	6 21	5 7	7 15
5	S	6 38	4 49	7 45	6 34	4 53	7 52	6 31	4 56	8 0	6 22	5 7	8 21
6	M	6 39	4 47	9 2	6 35	4 51	9 8	6 32	4 55	9 15	6 23	5 6	9 33
7	Tu	6 40	4 46	10 19	6 36	4 50	10 24	6 33	4 54	10 29	6 24	5 5	10 44
8	W	6 42	4 45	11 33	6 38	4 49	11 36	6 35	4 53	11 40	6 25	5 4	11 50
9	Th	6 43	4 44	morn.	6 39	4 48	morn.	6 36	4 52	morn.	6 26	5 3	morn.
10	Fr	6 44	4 43	0 46	6 40	4 47	0 48	6 37	4 51	0 50	6 27	5 2	0 56
11	Sa	6 46	4 42	1 56	6 42	4 46	1 57	6 39	4 50	1 57	6 28	5 2	1 59
12	S	6 47	4 41	3 4	6 43	4 45	3 4	6 40	4 49	3 3	6 29	5 1	3 0
13	M	6 48	4 40	4 12	6 44	4 44	4 12	6 41	4 48	4 9	6 30	5 0	4 3
14	Tu	6 50	4 39	5 23	6 46	4 43	5 19	6 42	4 47	5 16	6 31	5 0	5 5
15	W	6 51	4 38	sets.	6 47	4 42	sets.	6 43	4 46	sets.	6 32	4 59	sets.
16	Th	6 52	4 37	4 39	6 48	4 41	4 48	6 44	4 45	4 52	6 32	4 58	5 12
17	Fr	6 53	4 36	5 21	6 49	4 40	5 28	6 45	4 44	5 35	6 33	4 58	5 58
18	Sa	6 54	4 35	6 10	6 50	4 40	6 19	6 46	4 44	6 27	6 34	4 57	6 49
19	S	6 55	4 34	7 9	6 51	4 39	7 16	6 47	4 43	7 23	6 35	4 56	7 44
20	M	6 57	4 34	8 14	6 52	4 38	8 20	6 48	4 42	8 26	6 36	4 56	8 45
21	Tu	6 58	4 33	9 15	6 53	4 38	9 24	6 49	4 42	9 29	6 36	4 55	9 44
22	W	6 59	4 32	10 22	6 54	4 37	10 25	6 50	4 41	10 29	6 37	4 55	10 41
23	Th	7 0	4 31	11 25	6 55	4 36	11 27	6 51	4 41	11 30	6 38	4 55	11 37
24	Fr	7 2	4 31	morn.	6 57	4 36	morn.	6 52	4 41	morn.	6 39	4 54	morn.
25	Sa	7 3	4 30	0 28	6 58	4 35	0 30	6 53	4 40	0 31	6 40	4 54	0 35
26	S	7 4	4 30	1 32	6 59	4 35	1 32	6 54	4 40	1 32	6 40	4 54	1 32
27	M	7 5	4 29	2 37	7 0	4 35	2 36	6 55	4 40	2 34	6 41	4 54	2 30
28	Tu	7 6	4 29	3 45	7 1	4 35	3 43	6 56	4 40	3 40	6 42	4 54	3 31
29	W	7 8	4 29	4 58	7 3	4 35	4 54	6 58	4 40	4 49	6 43	4 54	4 37
30	Th	7 9	4 28	5 16	7 4	4 34	6 9	6 59	4 39	6 4	6 44	4 54	5 47

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Day of Month.	Day of Week.	CALENDAR.
1	Wednesday	ALL SAINTS. *Holyday of Obligation.* Less. Apoc vii. 2–11; Gosp. Matt. v. 1–12.
2	Thursday	All Souls.
3	Friday	Of the Octave of All Saints.
4	Saturday	St. Charles Borromeo, Bishop and Confessor. SS. Vitalis and Agricola, Martyrs.
5	SUNDAY	TWENTY-SECOND SUNDAY AFTER PENTECOST. Epist. Phil. i. 6–11; Gosp. Matt. xxii. 15–21.
6	Monday	Of the Octave.
7	Tuesday	Of the Octave.
8	Wednesday	Octave of All Saints. The Four Coronati, Martyrs.
9	Thursday	Dedication of St. John Lateran. St. Theodore, Martyr.
10	Friday	St. Andrew Avellino, Confessor. SS. Tryphon, Respicius, and Nympha, Martyrs.
11	Saturday	St. Martin, Bishop and Confessor. St. Mennas, Martyr.
12	SUNDAY	TWENTY-THIRD SUNDAY AFTER PENTECOST. Patronage of the B. V. M. Less. Ecclus. xxiv. 14–16; Gosp. Luke xi. 27, 28; Last Gosp. Matt. ix. 18–26.
13	Monday	St. Didacus, Confessor. *Bp. Van de Velde, Natchez, died,* 1855.
14	Tuesday	St. Stanislaus Kostka, Confessor.
15	Wednesday	St. Gertrude, Virgin.
16	Thursday	St. Martin, Pope and Martyr (Nov. 12).
17	Friday	St. Gregory Thaumaturgus, Bishop and Confessor.
18	Saturday	Dedication of Basilicas of SS. Peter and Paul.
19	SUNDAY	TWENTY-FOURTH SUNDAY AFTER PENTECOST. St. Elizabeth of Hungary, Widow. St. Pontian, Pope and Martyr. Less. Prov. xxxi. 10–31; Gosp. Matt. xiii. 44–52; Last Gosp. Matt. xiii. 31–36.
20	Monday	St. Felix of Valois, Confessor.
21	Tuesday	Presentation of the B. V. M. *Bp. Barry, Savannah, died,* 1859.
22	Wednesday	St. Cecilia, Virgin and Martyr.
23	Thursday	St. Clement, Pope and Martyr. St. Felicitas, Martyr.
24	Friday	St. John of the Cross, Confessor. St. Chrysogonus, Martyr.
25	Saturday	St. Catherine, Virgin and Martyr.
26	SUNDAY	TWENTY-FIFTH AND LAST SUNDAY AFTER PENTECOST. Epist. Col. i. 9–14; Gosp. Matt. xxiv. 15–35.
27	Monday	Feria.
28	Tuesday	Feria.
29	Wednesday	Vigil of St. Andrew. St. Saturninus, Martyr.
30	Thursday	ST. ANDREW, APOSTLE. *Cons. Abp. Kenrick, St. Louis,* 1841.

PROVIDENCE grants sometimes the good things of this world to the wicked, in order to reward whatever virtue they may have; and to the good, in order to soften their troubles. It frequently deprives both the wicked and the just of these good things, but in very different ways; the former to punish them, the latter to try them.

"WITHOUT certitude in religious faith there may be much decency of profession and of observance, but there can be no habit of prayer, no directness of devotion, no intercourse with the unseen, no generosity of self-sacrifice."—*Father Newman's "Grammar of Assent."*

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MOON'S PHASES.	D.	BOSTON. H. M.	N. YORK. H. M.	WASH'T'N. H. M.	CHARL'N. H. M.	CHICAG H. M.
Full Moon	1	6 20 mo.	6 8 mo.	5 56 mo.	5 44 mo.	5 14 m
Last Quarter	7	9 39 ev.	9 27 ev.	9 15 ev.	9 3 ev.	8 33 ev
New Moon	15	1 30 ev.	1 18 ev.	1 6 ev.	0 54 ev.	0 24 ev
First Quarter	23	6 57 ev.	6 45 ev.	6 33 ev.	6 21 ev.	5 51 ev
Full Moon	30	5 15 ev.	5 3 ev.	4 51 ev.	4 39 ev.	4 9 ev

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, N. JERSEY, PENNSYL'A, OHIO, INDIANA, & ILLINOIS.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NO CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI AND LOUISIANA.		
		SUN RISES	SUN SETS.	MOON RISES	SUN RISES	SUN SETS.	MOON RISES	SUN RISES	SUN SETS.	MOON RISES	SUN RISES	SUN SETS.	MOO RIS
		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M
1	Fr	7 10	4 28	rises.	7 5	4 34	rises.	7 0	4 39	rises.	6 44	4 54	rise
2	Sa	7 11	4 28	5 28	7 6	4 34	5 35	7 1	4 39	5 43	6 45	4 54	6
3	S	7 12	4 28	6 41	7 7	4 34	6 51	7 2	4 39	6 58	6 46	4 54	7
4	M	7 13	4 28	8 5	7 8	4 33	8 10	7 3	4 39	8 15	6 47	4 54	8
5	Tu	7 14	4 28	9 22	7 9	4 33	9 26	7 4	4 38	9 30	6 47	4 54	9
6	W	7 15	4 28	10 37	7 10	4 33	10 39	7 5	4 38	10 42	6 48	4 54	10
7	Th	7 16	4 28	11 49	7 11	4 33	11 50	7 6	4 38	11 50	6 49	4 54	11
8	Fr	7 17	4 28	morn.	7 12	4 33	morn.	7 7	4 38	morn.	6 50	4 54	mor
9	Sa	7 18	4 28	0 57	7 13	4 33	0 57	7 8	4 38	0 56	6 50	4 54	0
10	S	7 19	4 28	2 5	7 14	4 33	2 3	7 9	4 38	2 2	6 51	4 54	1
11	M	7 20	4 28	3 13	7 15	4 33	3 10	7 10	4 38	3 7	6 52	4 55	2
12	Tu	7 21	4 28	4 21	7 16	4 33	4 16	7 11	4 38	4 13	6 53	4 55	3
13	W	7 22	4 28	5 28	7 16	4 33	5 23	7 11	4 38	5 17	6 54	4 55	5
14	Th	7 23	4 28	6 38	7 17	4 33	6 21	7 12	4 38	6 24	6 55	4 55	6
15	Fr	7 24	4 29	sets.	7 18	4 34	sets.	7 13	4 39	sets.	6 56	4 56	se
16	Sa	7 24	4 29	5 0	7 18	4 34	5 7	7 13	4 39	5 15	6 56	4 56	5
17	S	7 25	4 29	6 3	7 19	4 34	6 9	7 14	4 40	6 16	6 57	4 56	6
18	M	7 25	4 29	7 9	7 19	4 34	7 14	7 14	4 40	7 19	6 57	4 56	7
19	Tu	7 26	4 30	8 12	7 20	4 35	8 16	7 15	4 41	8 21	6 58	4 57	8
20	W	7 26	4 30	9 14	7 20	4 35	9 17	7 15	4 41	9 20	6 58	4 57	9
21	Th	7 27	4 31	10 16	7 21	4 36	10 18	7 15	4 42	10 20	6 59	4 58	10
22	Fr	7 27	4 31	11 19	7 21	4 36	11 19	7 16	4 42	11 20	6 59	4 58	11
23	Sa	7 28	4 32	morn.	7 22	4 37	morn.	7 16	4 43	morn.	7 0	4 59	mo
24	S	7 28	4 32	0 21	7 22	4 37	0 21	7 16	4 43	0 20	7 0	4 59	0
25	M	7 28	4 33	1 27	7 22	4 38	1 24	7 17	4 44	1 22	7 0	5 0	1
26	Tu	7 29	4 33	2 34	7 23	4 38	2 31	7 17	4 44	2 27	7 1	5 1	2
27	W	7 29	4 34	3 48	7 23	4 39	3 43	7 17	4 45	3 38	7 1	5 1	3
28	Th	7 29	4 34	5 5	7 23	4 39	4 59	7 18	4 45	4 52	7 1	5 2	4
29	Fr	7 29	4 35	6 21	7 23	4 40	6 14	7 18	4 46	6 0	7 2	5 3	5
30	Sa	7 30	4 36	7 30	7 24	4 41	7 21	7 18	4 47	7 15	7 2	5 4	6
31	S	7 30	4 37	rises.	7 24	4 42	rises.	7 19	4 48	rises.	7 3	5 5	7

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Day of Month.	Day of Week.	CALENDAR.
1	Friday	Feria.
2	Saturday	St. Bibiana, Virgin and Martyr.
3	Sunday	First Sunday in Advent. Epist. Rom. xiii. 11–14; Gosp. Luke xxi. 25–34. *Abp. Carroll, Baltimore, died*, 1815.
4	Monday	St. Peter Chrysologus, Bishop, Confessor, and Doctor of the Church. St. Barbara Virgin and Martyr.
5	Tuesday	St. Francis Xavier, Confessor (Dec. 3). St. Sabbas, Abbot. *Cons. Bp. Quinlan, Mobile*, 1859.
6	Wednesday	St. Nicholas of Myra, Bishop and Confessor.
7	Thursday	St. Ambrose, Bishop, Confessor, and Doctor of the Church.
8	Friday	Immaculate Conception of the B. V. M. *Holyday of Obligation. Fast.* Less. Prov. viii 22–35; Gosp. Luke i. 26–28. *Council of the Vatican opened*, 1869.
9	Saturday	Of the Octave of the Immaculate Conception. *Cons. Bp. Domenec, Pittsburg*, 1860.
10	Sunday	Second Sunday in Advent. Epist. Rom. xv. 4–13; Gosp. Matt. xi. 2–10.
11	Monday	St. Damasus, Pope and Confessor.
12	Tuesday	Of the Octave.
13	Wednesday	St. Lucy, Virgin and Martyr.
14	Thursday	Of the Octave.
15	Friday	Octave of the Immaculate Conception. *Fast.*
16	Saturday	St. Eusebius, Bishop and Martyr.
17	Sunday	Third Sunday in Advent. Epist. Phil. iv. 4–7; Gosp. John i. 19–28.
18	Monday	Expectation of the B. V. M.
19	Tuesday	Feria. *Bp. Melcher, Green Bay, died*, 1873.
20	Wednesday	Vigil of St. Thomas. Ember Day. *Fast.*
21	Thursday	St. Thomas, Apostle.
22	Friday	Ember Day. *Fast.*
23	Saturday	Vigil of Christmas. Ember Day. *Fast.*
24	Sunday	Fourth Sunday in Advent. Epist. 1. Cor. iv. 1–5; Gosp. Luke iii. 1–6.
25	Monday	Nativity of Our Lord. Christmas Day. First Mass, Epist. Tit. ii. 11–15; Gosp. Luke ii. 1–4. Second Mass, Epist. Tit. iii. 4–7; Gosp. Luke ii. 15–20. Third Mass, Epist. Heb. i. 1–12; Gosp. John i. 1–14.
26	Tuesday	St. Stephen, First Martyr.
27	Wednesday	St. John, Apostle and Evangelist.
28	Thursday	Holy Innocents.
29	Friday	St. Thomas of Canterbury, Bishop and Martyr.
30	Saturday	Of the Octave.
31	Sunday	St. Sylvester, Pope and Confessor.

He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all.

—*Coleridge.*

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His Eminence Most Rev. John McCloskey,

CARDINAL OF THE HOLY ROMAN CHURCH, AND ARCHBISHOP OF NEW YORK,

Was born in Brooklyn, N. Y., on the 10th of March, 1810. His parents were both natives of the County of Derry, in Ireland, and had emigrated to the United States a few years before, bringing with them what was then deemed a sufficient amount of means to start at once in some business. But they brought also what was infinitely more precious—the firm faith, the tender conscientiousness, and the principles of strict integrity which characterize the best class of Irishmen. Sagacity in business, industry and perseverance were already securing to them a fair measure of worldly prosperity when the birth of this son brought joy to their household.

Brooklyn, at present boasting of half a million of inhabitants, was then a little town of not quite four thousand five hundred souls. There were few Catholics in it, and no church. The census showed the population of New York City to be less than one hundred thousand. There were only two Catholic churches: the old brick church of St. Peter's in Barclay Street, and St. Patrick's Cathedral in Mulberry Street—"the new church out of town," as it was often called. The Catholics were so few that for a time High Mass was celebrated in each church on alternate Sundays, one church being closed at the proper hour in order that the other might have somewhat of a suitable congregation. The clergy were so few that the venerable Bishop Connolly used to take his turn with the priests each Sunday in singing the usual High Mass, pontificating only on the more solemn festivals.

John McCloskey was baptized in St. Peter's Church by Rev. Anthony Kohlman, S.J., who, with Rev. Benedict Fenwick, S.J. (afterwards Bishop of Boston), and the saintly Father Mallou, assisted Bishop Connolly in the ministry of the church. The child of such parents could scarcely be other than religious and bright. The Cardinal gave a charming reminiscence of those early days when, in a sermon in Brooklyn, he pictured that sweet Irish mother leading her little boy by the hand on Sunday mornings down to the strand of the East River—Brooklyn had no wharves in that day—and crossing the stream in a row-boat or in the primitive horse-ferry, that they both might attend Mass in the little red-brick church in Barclay Street. The boy was sent to school at an early age, and schoolmates of his who still live speak of him as a gentle, delicate lad, who avoided rough play and studied hard, always retiring and modest, ever in good-humor, and, whatever his class, pretty sure to be at the head of it. His father, proud of the progress his son was making, and desirous of giving him every advantage that a Catholic

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youth could then obtain, declared his intention of sending him, as soon as his age would allow it, to Georgetown College, of which Father Fenwick, to whom the family had become much attached in New York, had become the president.

But this was not to be. In 1820 Mr. McCloskey died, in the prime of life, but not until he had secured a competence for his widow and infant children. Father Fenwick, too, had left Georgetown College, having been sent by the Archbishop of Baltimore to Charleston, S. C, not yet an episcopal see.

Whether through the recommendation of friends who already had sons there, or because it was thought that the pure air of the place, the outdoor exercise of an almost country life, and the amount of "roughing it" unavoidable in those early days of that college would do much to invigorate the frail constitution of the lad, or for other reasons, John McCloskey—not yet twelve years old, though advanced in studies beyond his age—was sent to Mount St. Mary's College, near Emmittsburg, Frederick Co., Maryland, in the autumn of 1821.

This college had been founded by Dr. Dubois and Dr. Bruté, afterwards Bishops of New York and of Vincennes, who had graduated with the highest honors in the colleges of France, and had come to the United States, escaping from the horrors of the French Revolution. They had brought letters of introduction from Lafayette and others well known in the United States to Washington, Jefferson, Carroll, Madison, and such eminent men. A college established by them necessarily took a high rank at once, and received, as it deserved, patronage and pupils from every part of the country.

In this college John McCloskey went through the full curriculum of studies, lasting for seven years. The piety and modesty of his character, his gentleness and sweet disposition, the enthusiasm with which he threw himself into his studies, and his prominent standing in class won for him the admiration and esteem of his teachers and the respect and love of his college-mates. The same causes that gave strength and long life to the fragile boy gave vigor to his stronger companions; and when, fifty years later, the telegraph flashed the news that he was made a Cardinal, there were gray-headed men from New England to Texas who rejoiced, but were not surprised, that such an honor had come to him whom they well remembered, and whom, in the fresh and candid days of early college-life, they had known so well and esteemed so highly.

He closed his college course in 1828, graduating with the highest honors, and returned to his mother, then living in Westchester County, N. Y. The time had come when he must decide what should be the career of his future life. The subject had presented itself to his mind before this; warm words had been spoken to him by a companion at the

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college—Rev. Dr. Pise—which had sunk deeply into his heart. But then the time had not yet come to make the decision; now it had. He would not act hastily. He gave the subject mature consideration; he recommended the matter to God in fervent prayer; and he sought the advice of those best qualified to guide him. At length the decision was reached. Turning aside from every tempting offer which the world made him, he would devote himself entirely to the service of God and the salvation of souls in the sacred ministry. Once taken, the resolution was unchangeable. Accordingly, the next year he returned to Mount St. Mary's, to pursue for four years more, in the seminary attached to the college, and under the same able professors, the requisite theological studies. The wise and strict training of seminary life intensified and deepened every good trait that had marked his earlier years, and taught him yet more surely to be master of himself. Increasing years brought to him increase of wisdom and of piety.

Those years of his college and seminary life were embraced in the halcyon period of American eloquence. There were fewer newspapers then than now, and men read them less; but they listened more readily to speeches; and they thought more. Clay, Calhoun, Webster, Hayne, Preston, Benton, Wright, and others thrilled the country from the halls of Congress, or were heard throughout the country. Wirt, Pinckney, Choate, and such men shone at the bar. Every profession had its shining lights. The Catholic pulpit was proud of England, of Hurley, Kenny, Powers, and others. Eloquence was ever recognized, honored, and sought for. What the entire people demanded could not be overlooked in the colleges—certainly not in Mount St. Mary's, which gave to the country a galaxy of graduates trained in all the rules of classic eloquence and perfect in belles-lettres scholarship. The Church had her full proportion of them—Pise, Purcell, Hitzelberger, Sourin, McCaffrey, and others, not soon to be forgotten. Among these, and second to none of them, stood John McCloskey.

Bishop Dubois, to whose diocese the brilliant young seminarian belonged, had already marked out in his own mind the special work to which he would devote him. In order to provide for the Catholic education of the rapidly-increasing number of Catholic young men, he had determined to build an additional Catholic college at Nyack, on the west bank of the Hudson River. Mr. McCloskey would be the first president of it. Just before the termination of his seminary course, and on the eve of its completion, the building was destroyed, it was believed, by the torch of an incendiary. The brave-hearted bishop, who years before had seen Mount St. Mary's College burned to the ground, and, ere the ashes had cooled, declared his purpose and commenced the work of rebuilding it on a larger scale than before, now again declared that this building should rise from its ruins. But to carry his purpose

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into effect would require means and time. The time had come, however, for the ordination of the young seminarian, and accordingly, on "Sunday, January 12, 1834, in the Cathedral of St. Patrick, the Right Rev. Dr. Dubois conferred the holy order of priesthood on the Rev. John McCloskey." In order to turn to account the time which must elapse before the college could possibly be rebuilt and opened, the young priest asked and received permission to go to Rome, in order to pursue still further his ecclesiastical studies, and to prepare himself more fully for the work before him. Early in 1835 he reached the Holy City, and for two years assiduously attended the lectures of the Roman College or Gregorian University, under Perrone, Manera, and other distinguished professors. It would not be possible for one with far less preparation from previous studies, far less talents, and far less industry to spend two such years in Rome in the days of Graziosi, Perrone, Palma, Manera, Finucci, and their brother professors, and of O'Reilly, Passaglia, and others—a band of students worthy of such professors—without reaping signal advantage. What advantage the young American priest drew from them has ever since been seen in the remarkable breadth and correctness and lucidity of his decisions in theological matters, whether coming before him in his episcopal duties or brought up for discussion in the episcopal councils which he has attended. His words, calm and well considered, have ever been listened to with attention, and generally decided the question. But beyond the mere book-learning, so to speak, of ecclesiastical education, he gained a knowledge of the ecclesiastical world nowhere else attainable than in Rome. Brought in contact with the students of the English College under Dr. (afterwards Cardinal) Wiseman, of the Irish College under Dr. (now Cardinal) Cullen, of the Propaganda under Monsignor (afterwards Cardinal) Count de Reisach, of the Roman Seminary, and of other colleges, he came to know many brilliant young students of various nationalities, alike in faith and in fervent piety, yet dissimilar in the peculiar traits of their respective races. He formed friendships with many who have since made their mark in their own countries. The young American priest, so polished and gentlemanly in his address, so modest and retiring, and yet so full of varied learning, so keen of observation, and so ready, when drawn out, with unexpected and plain common-sense home-thrusts, was fully appreciated among kindred minds of the clergy of Rome, and of other countries visiting Rome. Though avoiding society as far as he could, and something of a recluse, he was welcome in more than one noble Roman palace. But it was especially in the English-speaking circle of Catholic visitors each winter to Rome that he was prized. Cardinal Weld, ever an upholder of Americans, anticipated great things yet to be done by this young priest, and loved to present him to the Cliffords, the Shrewsburys,

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and other noble English-speaking Catholics as a living refutation of the accounts of Americans and American manners just given to the English world by Mrs. Trollope.

After two years profitably spent in Rome, a third year was given to the study of Upper Italy, Austria, Germany, France, England, Scotland, and Ireland. He renewed everywhere acquaintances made in Rome, and formed new ones, and had the opportunity to test, as it were, by sight and touch, and on the spot, the peculiarities of nations, and to recognize what was good and what bad in each.

Thus trained and prepared for his expected work, he returned to New York in 1838. Circumstances had forced the aged bishop to postpone until a still later day the establishment of the projected college, and the Rev. John McCloskey was soon appointed to the pastorship of St. Joseph's Church, succeeding in this position his old college friend, Rev. Charles C. Pise, D.D. Perhaps some of his European friends and admirers would have thought this position below his abilities and his merits. Such a thought could find no entrance into his heart. He was a priest of God to minister unto souls—of that God before whom there is no acceptation of persons. He was a true priest of the Holy Catholic Church, laboring for the salvation of souls. He knew no other work or place of duty than that to which his bishop might regularly assign him. If many of his flock were poor and humble, they became for that very reason dearer to him than the great ones of the earth among whom he had lately mingled. He had learned the true lesson of a priest: Blessed are the poor.

His friends, however, thought he had a trial before him of another kind. Some of the congregation were disappointed that another priest—a favorite—had not been made their pastor, and were anything but pleased that this young priest, comparatively unknown to them, had been selected by the bishop and set over them. They determined to let him severely alone. How would the battle go? There was none. Whatever the intention that instigated it, this course was alike congenial and profitable to the young pastor. It left him time for what was most agreeable to him—continued study. After his Mass and private devotions, and the sick calls—to which he ever gave most scrupulous and devoted attention—and his other ministerial duties, and after the careful preparation of his sermons, he had still ample time on his hands. He gave himself afresh to his books—reviewing, comparing, and summing up the lessons and the observations of the years past, and, as it were, incorporating the results into his intellectual life.

From the start St. Joseph's was dear to him, and very soon he became dear to his flock. He won all hearts, and quickly found among his most devoted friends those who at the beginning stood furthest aloof. When, in 1842, the Diocesan Seminary was at length established in

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connection with the college at Fordham, and he was named rector, he accepted the position, but without surrendering the pastoral charge of St. Joseph's. His term of office as rector was brief; for he was soon called to other and more weighty work. In 1843, Bishop Hughes, his companion years before in college—who had been consecrated coadjutor to Bishop Dubois, had first been charged with the administration of the diocese, and then, on the demise of the venerable and aged prelate, had succeeded to the title of Bishop of New York—felt that the diocese had outgrown even his strength. In the Provincial Council of Baltimore, held that year, he explained to the prelates the urgency of the case, and asked that he might have a coadjutor to aid him in the episcopal work in his large and rapidly-growing diocese. He indicated as his choice Rev. John McCloskey, pastor of St. Joseph's, and rector of the Diocesan Seminary. The prelates duly considered the matter, and, although the candidate was young—only thirty-three years of age, and not ten years a priest—they unanimously and warmly united in proposing him to the Holy See for appointment as coadjutor to the Bishop of New York, *cum jure successionis*. At Rome, of course, there was no difficulty. The appointment was made, the bulls were expedited, and on the 10th of March, 1844, his thirty-fourth birthday, he was consecrated Bishop in St. Patrick's Cathedral. With him were consecrated Bishop Byrne, of Little Rock, Ark., and Bishop Quarter, of Chicago, both long since deceased.

Not long after he was called to the sad duty of standing by the death-bed of his venerable and tenderly-loved mother, to whom he owed so much, and who had been spared to see the fruits of her early lessons, and her prayers blessed by God, and her fondest hopes more than realized in her beloved son. She died blessing God, full of gratitude and full of hope—the beautiful death of a truly Christian mother.

The coadjutorship was brief, lasting only three years, during which time he continued to retain the pastorship of his loved St. Joseph's. His duties required him to travel through the greater part of the State, visiting churches, administering confirmation, regulating and settling difficulties where any existed, and preaching wherever he went. In many a secluded mission in the western portion of the State, where now there is a fair congregation and a large church, old men tell still of the well-remembered visit of the young, smooth-cheeked bishop, so gentle, so earnest, so eloquent, who came to them thirty years ago, reviving their faith, rekindling their fervor, and infusing into their hearts something of his own hopefulness and energy, and doing a work the effects of which still endure.

The rapidly-growing diocese soon became too large for the united labors of a bishop and his coadjutor. A division was necessary. The western portion was set aside as the Diocese of Buffalo, and committed

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to the charge of Bishop Timon. The middle portion was formed into the Diocese of Albany, and of this new see Bishop McCloskey became the first bishop, assuming the duties of that office in May, 1847.

For seventeen years—the prime of his life—he devoted all his energies to the task of building up the house of God in that diocese; with what fruit was well set forth by the priests of Albany in their farewell address to him in 1864: "It is within the recollection of nearly all of us that when you took possession of this see there were but few churches and fewer priests. How great the change! Ever since you have been all to us—our bishop, our father, our counsellor, our best friend. Your noble cathedral, with its surrounding religious and literary institutions; the grand and beautiful churches erected under your patronage and with your assistance; the religious communities introduced and fostered by your care, and all now flourishing with academies and schools; your clergy, numbering nearly one hundred, and, by their union and zeal, reflecting some of your own spirit—all tell of your apostolic work here and how difficult it is for us to say farewell."

On the death of the great and lamented Archbishop Hughes, Bishop McCloskey was transferred from Albany to be his successor. In this the Holy See but carried out the suggestion and desire of the deceased prelate and the unanimous vote of the bishops of the province. How the new archbishop was welcomed on his return to New York and his elevation to the new dignity is within the memory of our readers. Companions and classmates of his boyhood, college companions, friends of later years—all united in giving him an ovation such as no other Catholic bishop in this country has ever received. Even non-Catholics cordially joined in welcoming and honoring one who united in his person the character of a learned prelate and a Christian gentleman. The clergy of New York welcomed his advent with special joy. Many of them had been fellow-laborers with him from the earlier days of his priesthood; others remembered him as coadjutor-bishop; all knew that he brought to the high office of archbishop a vigor matured and undiminished, fulness of learning, and a ripe experience. He was no stranger coming among strangers. He had been baptized in the old St. Peter's Church, the first of the city; there he had received his first communion at the hands of Father Mallou. He had been confirmed by Bishop Connolly, the first Bishop of New York; he had been ordained by Dr. Dubois, the second; he had been consecrated by Archbishop Hughes, the third prelate ruling this see; and he, now come to be the fourth, was thus a link connecting the present with the very commencement of the diocese. He knew the wants of the diocese. He knew the resources on which he might depend, and they felt that there would be no lagging, no turning back, in the great work to which he and they had devoted their lives.

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How fully their hopes and expectations have been realized in the fruits of the eleven years of his administration as archbishop the clergy themselves have declared in their recent addresses to him and to the Holy See. All can see it in the love and admiration which his clergy cherish for him, and in their cordial union and hearty co-operation with him whenever he appeals for their aid. The details may be fully seen by comparing the statements of the diocese in 1864 and in 1875, as presented in the yearly CATHOLIC ALMANAC. The tale is told in the increased number of churches, of priests, of parochial schools, of religious communities of men and of women, of academies, colleges, asylums, and other institutions of religion and Catholic charity. Two undertakings stand prominently forward—the gigantic Catholic Protectory in Westchester, a model establishment of its class, and the magnificent cathedral on Fifth Avenue, now happily approaching completion. The first, from an humble beginning and despite disasters, has grown to its present proportions under his fostering care. The other, commenced by Archbishop Hughes and interrupted for years on account of the Civil War, was resumed anew in 1865 by Archbishop McCloskey, who has given to it a personal attention not generally known. He has put his heart in this grand work, bringing to it his thorough knowledge and accurate taste in ecclesiastical architecture. He has made himself familiar with the plans in the minutest particulars, and keeps himself posted as to every detail in the progress and character of the work. Almost his only physical relaxation for years has been to walk several times a week to the building, to examine the work being done, whether by the masons on the walls or by the stonecutters in the workshops. The finer portions, to be executed in Europe—the altars, the statuary, the stained glass, and other decorations of the sanctuary—have been his especial care. To look after them was the main purpose of his trip to Europe in 1874, and is one purpose of his present visit in 1875. May he have the honor of completing this work, the noblest cathedral west of the Atlantic—an honor to New York and the country—and the happiness of pontificating at its solemn consecration!

We have thus given an imperfect sketch of the life of the eminent and illustrious prelate whom, to the joy and the honor of the Catholic Church of New York and of the whole country, the Holy Father was pleased, in the Consistory of July 15, 1875, to create a Cardinal Priest of the Holy Roman Church. This high dignity, unprecedented in the Western world, is given as a testimony to the personal merits of his Eminence. But the Holy Father expressly indicated that in conferring it he wished also to manifest his regard for the American Church, so firm and so outspoken in proclaiming our filial attachment to the Supreme Pastor and Head of the Catholic Church.

We give to our readers an excellent likeness of his Eminence in full

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robes as Cardinal. From that much may be gathered that we have not here stated.

In person the Cardinal is about five feet ten inches in height, straight and rather thin in person, and apparently frail, though his chest is full, and the tones of his voice when preaching are clear and far-reaching. His features are regular and finely chiselled. The brow is lofty, the nose thin and straight, the eyes keen, quick, and penetrating; the thin lips, even in repose, seeming to preserve the memory of a smile; the whole expression of the countenance, one of serious thought and placid repose. Yet you feel or see indications of activity ready to manifest itself through the brows, the eyes, or the lips. In fact, his temperament is decidedly nervous; and if you observe the natural promptness and decision of his movements, you might almost think him quick and naturally impetuous. There could be no greater mistake; or, if he is such by natural disposition, this is one of the points where his seminary training has taught him to control and master himself. The *forte* of his character is his unchanging equanimity. And yet there must have been in him a wondrous amount of nervous energy to enable him to survive very serious injuries to his frame in early life, and to endure the severe physical labors of an American bishop for thirty years, and still to stand now, at the portals of a green old age, with no diminution of buoyancy and hopefulness of heart, and with very little diminution of his physical powers of endurance.

No one can be an hour in his company without discovering those qualities which, under the blessing of God, have produced the happy results that have attended the episcopal administrations of his Eminence in Albany and in New York. Piety, learning, experience, zeal—every bishop should have these as a matter of course. He has more. In address gentle, frank, and winning, he at once puts you at ease, and makes you feel you are speaking to a father or a friend in whom you may unreservedly confide. Soft and delicate in manners as a lady, none could ever presume in his presence to say a word or do an act tinged with rudeness, still less indelicacy. Kind and patient with all that come to him, he is especially considerate with his clergy. To them he is just in his decisions, wise in his counsels and exhortations, ever anxious to aid them in their difficulties. Tender and lenient as a mother to those who wish to do right and to correct evil, he is inflexible when a principle is at stake, and can be stern when the offender is obdurate.

Notoriety and display are supremely distasteful to him. He would have his work done, and thoroughly done, and his own name or his part in it never mentioned. He studiously avoids coming before the public, save in his ecclesiastical functions or where a sense of duty drives him to it. He prefers to work quietly and industriously in the sphere of his ecclesiastical duties. Here he is unflagging, so ordering

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matters that work never accumulates on his hands through his own neglect.

To our mind, the strong trait in the Cardinal's character is his equanimity under trying circumstances. Years ago he was severely injured in a collision of trains on the Hudson River Railroad, and lay for weeks confined to his bed. One foot had been terribly crushed, and he had suffered other injuries. The physician who attended him at first feared the worst, but soon was led to hope that he might possibly even save the limb—as he did save it—from the fact that, to his great surprise, the patient's pulse remained throughout comparatively calm and unexcited.

This combination of tranquillity of mind amid many cares and of unceasing industry in the discharge of his manifold duties—a combination as rare as it is wonderful, giving to a life the force of a deep river moving on in its might with scarcely a ripple on its surface—is the outcome of strong faith, and of an abiding consciousness of the presence of God. Work is to be done, and conscientiously done. That is man's part, and he cannot be too exact in the fulfilment of it. The effect depends on the will of God. We cannot leave it too unreservedly in the hands of divine Providence. The apostle declared to the Corinthians: "I have planted, Apollo watered, but God gave the increase. Therefore neither he that planteth is anything, nor he that watereth; but God, that giveth the increase."

Life's Death, Love's Life.

Who lives in love, loves least to live,
  And long delays doth rue;
If Him we love, by whom we live,
  To whom all love is due;

Who for our love did choose to live,
  And was content to die,
Who loved our love more than His life,
  And love with life did buy;—

Let us in life, yea, with our life,
  Requite His loving love;
For best we live, when best we love,
  If love our life remove.

Where love is hot, life hateful is,
  Their grounds do not agree;
Love where it loves, life where it lives,
  Desireth most to be.

And sith love is not where it lives,
  Nor liveth where it loves;
Love hateth life that holds it back,
  And death it most approves.

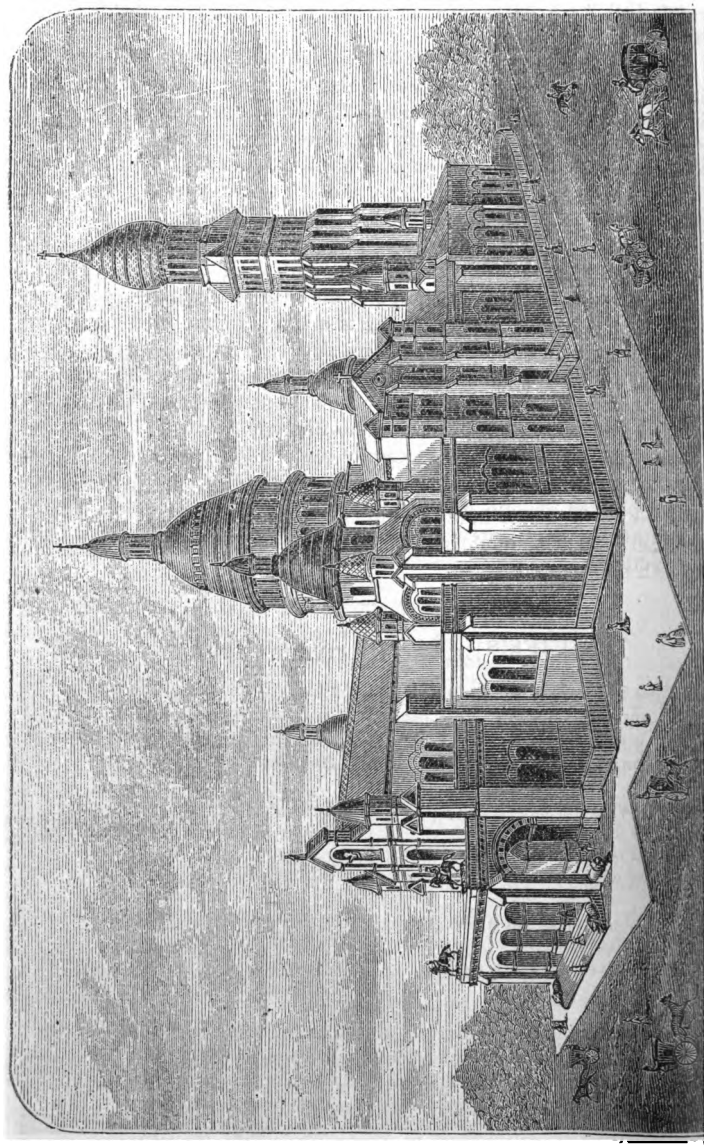
For seldom is he won in life
  Whom love doth most desire,
If won in love, yet not enjoyed
  Till mortal life expire.

Life out of earth hath no abode,
  In earth love hath no place;
Love settled hath her joys in heaven,
  In life all her grace.

Mourn, therefore, no true lover's death;
  Life only him annoys;
And when he taketh leave of life,
  Then love begins his joys.

ROBERT SOUTHWELL, S.J.

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The Church of the Sacred Heart,

MONTMARTRE, NEAR PARIS.

The engraving on the opposite page is an illustration of the new Church of the Sacred Heart, the corner-stone of which was laid with great solemnity on the 16th of June, 1875, by his Eminence Cardinal Guibert, Archbishop of Paris. The ceremony was witnessed by thousands, and the greatest enthusiasm prevailed. This church is being erected as an act of atonement to Almighty God, upon the famous hill of Montmartre, for the outrages of the Communists and their infamous copartners in crime, *les pétroleuses*, against religion.

In virtue of an act passed by the National Assembly, at the solicitation of the Cardinal-Archbishop of Paris, a monumental church is soon to adorn the hill of Montmartre, upon the plateau southeast of the mountain.

The lot selected belongs to the city of Paris. It is 300 feet long by 270 wide, covering a superficial space of 81,000 square feet. The plan adopted will include the land of three or four neighboring landowners, which will extend the outside surface of the monument and its approaches 38,000 feet.

At the south one encounters the steep plane leading from St. Peter's Square to the summit of the mountain. There the scenery is splendid. The view extends over all the capital. The highest point is an elevation of 387 feet above the level of the sea, and 312 feet above the level of the Seine.

The new church of Montmartre, dedicated to the Sacred Heart of Our Lord and Saviour, will be erected upon this plateau, and it is considered now that, to reach the church when completed, it will be necessary to construct a monumental flight of steps which will leave St. Peter's Square, and which will have not less than 350 steps.

The Cardinal-Archbishop of Paris invited the leading architects to compete for the drawing of the plans. All replied to his invitation. A jury was selected, which carefully selected the specimens of skill presented, and awarded the first prize (12,000 francs) to M. Abadie.

Monsieur Abadie will have the sole charge of building this colossal church, which will be seen 60 miles off from any side of approach to the city. The architect is an officer of the Legion of Honor; has constructed already several churches in France; elegantly repaired the famous towers of Pey-Berlaud and of St. Michael at Bordeaux.

THE CARDINAL-ARCHBISHOP OF PARIS.

His Eminence Cardinal Joseph Hyppolite Guibert, Archbishop of Paris, the first archiepiscopal see of France, was born at Aix,

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Provence, December 13, 1802. At an early age he entered the Oblates of Mary Immaculate, and soon distinguished himself by his elevation of character, sound judgment, rare intelligence, the solidity and profundity of his knowledge of theology.

Called to the presidency of the grand Seminary of Ajaccio, Corsica, and charged with the responsibilities of the vicar-generalship of the Diocese of Istria, the zealous young priest, on the 31st of July, 1841, was nominated Bishop of Viviers, and on the 11th of the following March he was consecrated at Marseilles by Bishop Mazenod. For seventeen years he ruled his large diocese with tenderness and vigilance. When the metropolitan see of Tours became vacant by the promotion of Archbishop Morlot, he succeeded him; when the heroic and lamented Archbishop Darboy fell at the hands of the Communists, as soon as the French Government had put down the wretches, President Thiers presented the name of the Archbishop of Tours to succeed the murdered Archbishop of Paris.

The conception of this new church belongs entirely to his Eminence the Cardinal-Archbishop. His selection of the hill of Montmartre was because it was there that the Communists made the longest resistance to the Government forces, and because it is the most commanding eminence near the city and the most eligible site for a church dedicated to the Sacred Heart of Jesus, and a memorial of the late, and we hope the last, unhappy days of France.

THE PLOUGHMAN.—The familiar line from Gray—"The ploughman homeward plods his weary way"—has been found to admit of the eleven following transpositions without destroying the rhyme or altering the sense:

The weary ploughman plods his homeward way.
The weary ploughman homeward plods his way.
The ploughman, weary, plods his homeward way.
The ploughman, weary, homeward plods his way.
Weary the ploughman plods his homeward way.
Weary the ploughman homeward plods his way.
Homeward the ploughman plods his weary way.
Homeward the weary ploughman plods his way.
Homeward the ploughman, weary, plods his way.
The homeward ploughman weary plods his way.
The homeward ploughman plods his weary way.

BENJAMIN WEST, born in Pennsylvania of Quaker parentage, October 10, 1738, and the most distinguished historical painter of the English school, having gone to Rome to prosecute his art studies, was well received and patronized by Cardinal Alexander Albani, the Mæcenas of his age.

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EUGENE O'CURRY.

EUGENE O'CURRY, the third son of Owen O'Curry, better known as Owen Mor or Brig Owen, was born at Dunaha, near Carrigaholt, County Clare, Ireland, in 1796. While a young man, Eugene went to Limerick, and procured a situation in the County Lunatic Asylum, and for several years filled in that institution the duties of a post requiring great



patience and intelligence, and the possession of kind as well as conscientious feelings. During all this time he never missed an opportunity of adding to his stock of Irish manuscripts and studying the antiquarian lore of his native land. He accidentally became acquainted with the publisher of *The Annals of the Four Masters*, Mr. George Smith, and here began his career before the public as an Irish scholar.

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He was invited to Dublin, and acted as an assistant in the antiquarian department of the Government Ordnance Survey of Ireland from 1834 to 1841, when he was employed by the Royal Irish Academy and by Trinity College, Dublin, in transcribing and cataloguing their Gaelic MSS. He also rendered valuable assistance in the publications of the Irish Archæological Society, and was a member of the council of the Celtic Society. In 1853 he was engaged with Dr. O'Donovan, under the Brehon Law Commission, to transcribe and translate ancient laws from originals in Trinity College and the British Museum. These he had himself in great part discovered, and he was the first modern scholar able to decipher and explain them. In 1854, on the establishment of the Catholic University in Dublin, he was appointed to the chair of Irish history and archæology. In 1855 he translated the *Battle of the Magh Leana, together with the Courtship of Mornera*, and published his *Lectures on the Manuscript Materials of Ancient Irish History.*

The late Thomas D'Arcy McGee thus describes Professor O'Curry: "In the recess of a distant window there was a half-bald head bent busily over a desk, the living master-key to all this voiceless learning. It was impossible not to be struck at the first glance with the long, oval, well-spanned cranium as it glistened in the streaming sunlight. And when the absorbed scholar lifted up his face, massive as became such a capital, but lighted with every kindly inspiration, it was quite impossible not to feel sympathetically drawn towards the man. There, as we often saw him in the flesh, we still see him in fancy. Behind that desk, equipped with inkstands, acids, and microscope, and covered with half-legible vellum folios, rose cheerfully and buoyantly to instruct the ignorant, to correct the prejudiced, or to bear with the petulant visitor, the first of living Celtic scholars and palæographers, Eugene O'Curry. . . . Ideas of greatness may and do differ; but if the highest moral purposes, sustained by the highest moral courage, constitute grounds and a standard; if the rarest union of patient labor and sleepless enthusiasm have any claim to be so considered; if a continuous career of recovery and discovery in a long-abandoned domain of learned enquiry may be called proofs of greatness, then, assuredly, when Ireland counts her famous sons of this age, that indomitable academician's name will be pronounced among the very first of her magnates."

But there was another matter of great importance connected with the literary labors and character of Eugene O'Curry. He was not only a profound Irish scholar, but he loved his country fervently, and he was a sound and faithful Catholic.

Eugene O'Curry's last appearance in public was in the procession of Sunday, the 27th of July, 1862, when the first stone of the intended Catholic University building was laid. On the following Tuesday night, having spent a happy evening with his children, he retired to rest, apparently

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in his usual health. A few hours later his servant, hearing an unusual noise, hastened to his room, and found the professor suffering from a pain in the heart, which he described as gradually extending upwards. In twenty minutes O'Curry was no more.

How well it was understood that a great light had gone out with O'Curry—that his death severed the link that connected ancient Erinn with the Ireland of to-day—was shown in the solemnity and grandeur of the funeral honors bestowed on him. His remains were borne to the cathedral, where High Mass was celebrated by the archbishop; the rector, the professors, and the students of the Catholic University assisted, and a large number of the members of the Royal Irish Academy were present. A long procession, in which every class was represented, accompanied the dead scholar's family and friends to Glasnevin, where he was laid to rest.

In 1873 his last great work was published in three volumes octavo, under the editorship of Professor Sullivan—*The Manners and Customs of the Ancient Irish*, being a series of lectures delivered before the Catholic University of Ireland. It is a work of profound learning and research, and is a complement to his former work on *The Manuscript Materials of Irish History.*

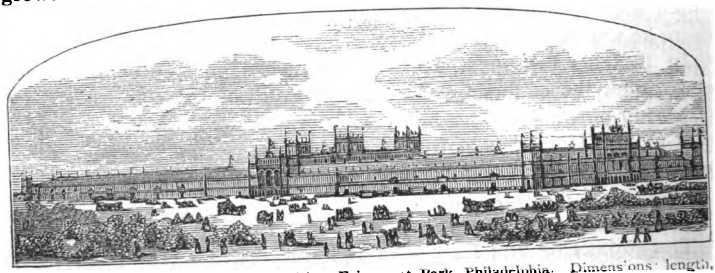
THE MONKS OF THE EAST.—As each successive wave of persecution passed over the Church, it swept away into the deserts of Egypt and Syria numbers of fervent Christians who preferred a voluntary abandonment of all their worldly hopes to a disloyal yielding to the will of Cæsar. And thus, while Rome, Alexandria, Nicodemia, and Antioch resounded hourly with the savage cry of "The Christians to the lions!" far away in quiet Thebaid and among the palm-trees of the Great Oasis the monk chanted and read and worked. The beasts of the wilderness were his harmless companions, and, when he died, they scooped his grave; and man seemed, by leading an angelic life, to have recovered the gifts which had been the attendants of primeval innocence in Eden. And as the number of Christian philosophers augmented, monastic discipline acquired a settled shape in the East. Monasteries counted their inmates by the thousands, and thirty thousand recluses peopled the holy city of Assirinc, in Upper Egypt. To this day the Eastern bishops of the Greek rite, Catholic and schismatic, are, we believe, without exception, monks.—*A Monk of St. Augustine.*

MR. JOHN LAMBERT, an English traveller who visited New York in 1807, and was present on Evacuation day of that year, describes the military parade, which was composed of about 600 troops, and mentions that "one of the corps consisted wholly of *Irishmen* dressed in light-green jackets, white pantaloons, and helmets."

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Centennial Memorials.

THE hundredth anniversary of the Declaration of Independence falling in this year, we devote considerable space to subjects apropos to that event. By referring to the list of battles given below, any one may learn when and where Revolutionary "centenary celebrations" will be in order. We also briefly narrate the part performed by Irishmen and Catholics in the Revolutionary struggle. The statistics relating to the temporal growth of our country during the century just closing are chiefly gathered from the Census Report of 1870; those in relation to the Church are collected from the most reliable sources, and exhibit a growth as marvellous as that of our resources.



MAIN BUILDING of the Centennial Exhibition, Fairmount Park, Philadelphia. Dimensions: length, 1,880 feet; width, 464 feet. ground area over 20 acres Materials: wood, iron, and glass

WHAT WE HAVE TO CELEBRATE.

The following is a list of the engagements during the Revolutionary War in which the Americans were successful, together with the respective commanders and the losses in killed, wounded, and prisoners:

LEXINGTON, April 19, 1775.—American commander, Parker; British, Smith and Pitcairn. American loss, 88; British, 273.

TICONDEROGA AND CROWN POINT, May 10, 11, 1775.—American commander, Allen; British, De Laplace. Americans captured 49 prisoners and 140 cannon. No bloodshed.

GREAT BRIDGE, December 9, 1775.—American commander, Woodford. British loss, 62; American, none.

FORT MOULTRIE, June 28, 1776.—American commander, Moultrie; British, Clinton and Parker. American loss, 24; British, 225.

TRENTON, December 26, 1776.—American commander, Washington; British, Rahl. British loss, 40 to 50 killed and wounded, and 1,000 prisoners.

PRINCETON, January 3, 1777.—American commander, Washington; British, Mawhood. American loss, 100; British, 400.

BENNINGTON, August 16, 1777.—American commander, Stark; British, Baum and Breyman. American loss, about 200; British, over 800.

BEMIS' HEIGHTS (or STILLWATER), September 19 and October 7, 1777.—American commander, Gates; British, Burgoyne. The first battle was

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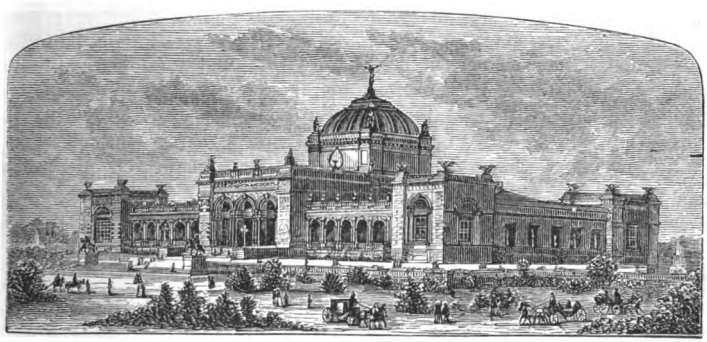
indecisive. American loss, 319; British, about 500. The second battle resulted in the defeat of the British, with a loss of 400. On the 17th of October Burgoyne surrendered his whole army—5,791 officers and men.

FORT MERCER, October 22, 1777.—American commander, Greene; British, Donop.

MONMOUTH, June 28, 1778.—American commander, Washington; British, Clinton. American loss, 228; British, about 300.

RHODE ISLAND (or QUAKER HILL), August 29, 1778.—American commander, Sullivan; British, Pigot. American loss, about 200; British, about 220.

KETTLE CREEK, February 14, 1779.—American commander, Pickens; British, Boyd. American loss, 38; British, 145.



ART GALLERY of the Centennial Exhibition, Fairmount Park, Philadelphia. Dimensions: length, 365 feet; width, 210 feet; ground area over one acre. Materials: granite, iron, and glass.

STONY POINT, July 16, 1779.—American commander, Wayne; British, Johnson. American loss, 98; British, about 600.

PAULUS' HOOK, August 19, 1779.—American commander, Lee. British loss, 30 killed, 160 prisoners.

KING'S MOUNTAIN, October 7, 1780.—American commander, Campbell (Shelby and Cleveland); British, Ferguson. American loss, 20; British, 300 killed and wounded, 800 prisoners.

COWPENS, January 17, 1781.—American commander, Morgan; British, Tarleton. American loss, 72; British, about 300 killed and wounded, 500 prisoners.

EUTAW SPRINGS, September 8, 1781.—American commander, Greene; British, Stewart. American loss, 555; British, 693. The battle was indecisive, but during the night the British retreated.

YORKTOWN, October 19, 1781.—American commander, Washington (the French allies were commanded by De Rochambeau, and the French fleet, under De Grasse, co-operated); British, Cornwallis. American loss, 300; British, 552. The British army of 7,015 men was surrendered to Washington, and the ships and seamen to De Grasse.

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This surrender practically terminated the war, and the proclamation of peace was made to the American army on April 19, 1783, just eight years after the battle of Lexington.

IRISHMEN AND CATHOLICS IN THE REVOLUTION.

And now let us see how Irishmen and Catholics bore themselves in the struggle for freedom during the infancy of the republic.

When the "Stamp Act" was passed, in 1764, Franklin wrote to Charles Thompson, an Irish settler in Pennsylvania: "The sun of liberty is set; the Americans must light the lamps of industry and economy." Thompson replied: "Be assured we shall light torches of quite another sort." He spoke here the sentiment of his fellow-countrymen; for all the colonies furnished contingents of Irishmen.

The first overt act was the Boston massacre, an Irishman being among the victims. The next aggression was from the American side. The export of gunpowder into the colonies having been prohibited by the British Government, Major John Sullivan and John Langdon, of Portsmouth, N. H., with a company of townsmen, surprised the fort at Newcastle, took prisoners the captain and five men, captured one hundred barrels of gunpowder, fifteen light cannon, and a quantity of small arms, all of which afterwards did good service at Bunker Hill. For this act Sullivan and Langdon were elected to the Continental Congress which met in 1775, and the former was appointed one of the brigadier-generals of the first American Army. When in April, 1775, Lexington and Concord were attacked by British troops, the records of the latter town were saved by Hugh Cargill, a native of Ballyshannon. At the battle of Bunker Hill the New Hampshire contingent of eight hundred consisted largely of Irishmen, under John Stark, and, after retiring, were reformed under General Sullivan. Major Andrew McClary, "whose great size and desperate valor made him conspicuous," fell while crossing the "Neck." Of Stark's command eighteen were killed and eighty-nine wounded. Of the eight brigadier-generals under Washington at the first council of war held by him (at Cambridge, July 9, 1775), two were Irishmen—Richard Montgomery of New York, and John Sullivan of New Hampshire; and "in the course of the war," says T. D. McGee, "a full third of the active chiefs of the army were of Irish birth or descent." Henry Knox, Washington's first commander of artillery, was the son of Irish parents. Of the rank and file the above-quoted author says: "Recruiting prospered most in the Irish townships."

In New York the Irish early enlisted in the cause. When, in 1775, Washington planned an expedition against Canada, one division was led by General Montgomery, who fell mortally wounded while gallantly leading the assault upon Quebec, on the night of December 31, 1775. General Montgomery's death was mourned as a national loss. He was

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born in Ireland, in 1736, distinguished himself at the second siege of Louisburg, and served as colonel under Wolfe at the capture of Quebec, in 1759. Emigrating to New York, he settled in Dutchess County, and married the daughter of Chancellor Livingstone. In accepting the appointment to the army in June, 1775, he wrote: "The Congress having done me the honor of electing me brigadier-general in their service is an event which must put an end for a while, perhaps for ever, to the quiet scheme of life I had prescribed for myself; for, though entirely unexpected and undesired by me, the will of an oppressed people, compelled to choose between liberty and slavery, must be obeyed." The Canadian expedition having failed, in June, 1776, Burgoyne began his invading march toward the Hudson. Learning, on the way, that there were large stores of provisions at Bennington, he sent Colonel Baum, with a large party, to capture them. A short distance from Bennington Baum was met by John Stark and a body of militia, and totally routed. As Stark beheld the British lines forming, he exclaimed: "Boys, there are the red-coats. We must win to-day, or Molly Stark's a widow." (For this brilliant victory Stark was made a major-general.) Among the killed at Bennington was Captain McClary, whose relative fell at Bunker Hill. In 1775 James Clinton, of New York, was elected colonel of the Third State Regiment; his brother-in-law, Colonel James McClearey, commanded in the same militia, and in Hoosick's *Life of De Witt Clinton* is called "one of the bravest officers America can boast." George Clinton, an elder brother of James, was, after the death of Montgomery, appointed brigadier-general for New York, and held the Highlands against Sir H. Clinton, thus preventing his junction with Burgoyne, thereby materially aiding towards the victory of Gates over the latter at Stillwater—"a victory which led to the French alliance and saved the Revolutionary cause." James Gordon, who was born at Killead, County Antrim, Ireland, in 1739, was a colonel of militia, and saw much active service during the Revolution. He was also a representative in the First and Second Congresses, a State senator, and county judge. In a raid into New York by the British, Colonel Gordon was captured, and was held a prisoner in Canada for over two years, when he escaped. He died in Ballston in 1810. Colonel Gordon's sister was married to the brother of the unfortunate Jane McCrea, who was so tragically murdered by the Indians.

In Pennsylvania many Irish were settled in Ulster and Chester counties and in Philadelphia; and when, in 1775, Congress ordered several regiments to be raised in that State, commissions as colonels were given to Anthony Wayne, Stephen Moylan, William Irvine, William Thompson, Walter Stewart, John Shea, and Richard Butler, all Irishmen. The regiments of Wayne, Irvine, Butler, and Stewart formed part of the famous "Pennsylvania Line," and were also

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known as the "Irish Brigade." Thompson's was a rifle regiment. Moylan, a native of Cork, and a brother of Bishop Moylan of that city, after being aid-de-camp to Washington and commissary-general, was transferred to the command of the dragoons, and "in almost every severe action of the war" where cavalry could operate we find the gallant "Moylan Dragoons." Colonel Butler, a shoot of the Ormond tree, and his five sons, displayed equal zeal, and merited from Lafayette the compliment that "whenever he wanted anything well done he got a Butler to do it." Dr. Edmund Hand, who came to Canada with the Irish Brigade as surgeon, was appointed lieutenant-colonel in Thompson's regiment, and on the 1st of March, 1776, raised to the full rank of colonel, from which, on the 1st of April, 1777, he was promoted to be brigadier-general. General Hand's corps "was distinguished in many actions of the war." In October, 1778, he succeeded General Stark in command at Albany, and conducted a successful expedition against the Indian Five Nations. In the campaign of 1780, after chastising the perfidious Delawares, the officers were entertained at a banquet by the citizens of Wyoming. Colonel Butler presided, and one of the toasts was: "May the kingdom of Ireland merit a stripe in the American standard." In 1781 General Hand was appointed adjutant-general—an office he held till the army was disbanded. He was frequently honored with civil appointments; was one of the authors of the Pennsylvania Constitution in 1790, and died at Lancaster, in that State, in 1803. In the campaigns of 1777–78 one of the most conspicuous figures was Anthony Wayne. In February, 1777, he was promoted to be brigadier-general. At the battle of Germantown he "held the first place," and in that of Monmouth "he turned the fortunes of the day, and won the special thanks of Washington and Congress." His most brilliant actions, however, were the capture of Stony Point and the battle of Bergen Neck. By his success in this expedition the British were obliged to cross the Hudson and seek safety in New York. For his valor on these occasions Wayne received the sobriquet of "Mad Anthony." Among the officers who accompanied him were Major Stewart, his brother-in-law and countryman, and Colonel Irvine. Moylan's Dragoons also acted a conspicuous part. When the seat of war was transferred to the South, Wayne took an active and gallant part, and was accompanied throughout by "the remnant of Moylan's Dragoons." Of Colonel Fitzgerald, Washington's favorite aid-de-camp, Mr. George Washington Custis says: "He was an Irish officer in the old Blue and Buffs, the first volunteer company raised in the South in the dawn of the Revolution, and commanded by Washington. In the campaign of 1778 he was appointed aid-de-camp to Washington." He distinguished himself at Princeton and elsewhere. Richard McAllister was born in Ireland, in 1725, and emigrated to

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America when young. In 1776 he was commissioned colonel in the second battalion of York County (Pa.) Volunteers. In this same battalion were also Lieutenant-Colonel David Kennedy, Major John Clark, and Captains McCarter and McCloskey, all Irishmen. David Grier was born at Braeke, County Donegal, Ireland, in 1741, and early emigrated to this country. On January 12, 1777, he was commissioned lieutenant-colonel in the seventh battalion of Pennsylvania, and was severely wounded at the battle of Paoli.

Want of space prevents us continuing the story of Irish heroism on shore in the war for independence, and we must rest content with the foregoing short narrative of the more conspicuous figures, and with the following brief account of how Irishmen served the cause upon the ocean.

The first naval capture made in the name of the United Colonies was that of the British store-ship *Margaretta*, in Machias Bay, in June, 1775, by five brothers, the sons of Maurice O'Brien, a native of Cork, then resident at Machias, Me. Two British vessels sent against the rebel village were captured by the brave brothers and their friends. A squadron, consisting of a frigate, a twenty-gun corvette, a brig of sixteen guns, and some schooners, was next sent from Halifax, but, by the bravery and skill of the O'Briens and Col. Foster, was beaten off. Says J. Fenimore Cooper, in his history of the navy: "This affair was the Lexington of the seas ; for, like that celebrated conflict, it was the rising of the people against a regular force. . . . It was the first blow struck on the water after the war of the American Revolution had actually commenced." Many other gallant deeds were performed by these brothers. Jeremiah was appointed to command *The Liberty*, the armed schooner with which his first capture was made ; his brother William served as his first lieutenant. Jeremiah also fitted out a twenty-gun letter-of-marque, called the *Hannibal*. She took several prizes, but was captured by two British frigates, after a chase of forty-eight hours. John O'Brien sailed in the *Hibernia*, an armed schooner. "On June 21, 1779, took an English brig ; on June 25 had an engagement of three hours with a ship of sixteen guns (indecisive) ; on July 7 took a schooner ; July 10, took a ship carrying thirteen four-pounders, and the same day took a brig and then a schooner laden with molasses ; July 11, took a brig in ballast and having a number of prisoners on board ; gave them the brig, and gave chase to another brig that was in sight, and took her." Captain O'Brien was in many engagements, but was never taken.

Among the first naval commissions issued by Congress, Dec. 22, 1775, we find the names of Capts. John Barry, Daniel Vaughan, and John Fanning. Except of the first of these but little information can be gathered. John Barry was a native of Tacumshane, Wexford County, Ireland. Born, in 1745, within a stone's throw of the sea, he early sought a sailor's

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life, and at the age of twenty-five had risen to be captain of the *Black Prince*, one of the finest of the London and Liverpool packets. In the latter part of 1775 Congress purchased a few merchantmen, and hastily fitted them up as vessels of war. Captain Barry was given command of the largest—the *Lexington*. In 1776 he was transferred to the frigate *Effingham*. These vessels were destroyed by the British fleet in the Delaware, in 1777. For many successful manœuvres, such as capturing store-ships, intercepting supplies, etc., Washington publicly thanked Barry and his men. In 1778 he commanded the *Relief*, and received the rank of commodore, being the first on whom it was conferred. In 1781, on his way home from France in the *Alliance*, he captured the British ship *Atlanta* and brig *Trespasa*, both in the same engagement. Captain Barry was badly wounded in the action, but continued to give orders till the enemy struck. In 1782 he engaged three British frigates in West Indian waters, and they retired badly damaged. From 1783 till his death, in 1803, Barry was constantly engaged in superintending the growth of the navy. By naval writers he has been styled the "Father of the American Navy," and under him were trained such heroes as Dale, Decatur, Stewart, and Murray.* In the navy, in 1801, we find Captains McNeil, Barron, and Mullowney; Lieutenants Ross, McElroy, McRea, O'Driscoll, Byrne, Somers, McCutchen, and McClelland; Midshipmen McDonough (who distinguished himself in the severe engagement between the *Constellation* and the French frigate *l'Insurgente*, in 1799, having his foot shot off), Roach, Carroll, Magrath, Fleming, Hartigan, Hennessy, Dunn, O'Brien, Walsh, Blakely, T. McDonough, T. Moore, C. Moore, Rossitter, McConnell, Blake, Kearney, and Casey —all Irish by birth or parentage.

But not by arms alone did Irishmen serve their adopted country. When Congress endeavored to induce Canada to join the cause, of the four envoys selected two were Catholics of Irish origin, Rev. John Carroll and Charles Carroll of Carrollton.

In addition to the important services rendered abroad by Edmund Burke, Colonel Barre, Richard Brinsley Sheridan, and Henry Grattan, many of the race settled in this country, or their sons, bore a prominent part in shaping the politics of the young republic. Among these was Charles Thompson, born at Maghera, County Derry, in 1730. In his youth he became intimate with Benjamin Franklin, with whom he "agreed on all subjects except religion." In 1774 he was chosen Secretary to the first Congress, and continued to fill the office till the adoption of the Constitution, in 1789, closed its functions. He wrote out the Declaration of Independence from Jefferson's draught. Col. John Nixon, an Irishman, first read the Declaration to the people from the centre

* For a Sketch of Commodore Barry, see our ALMANAC for 1872.

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window of the hall in which Congress met. John Dunlap, a native of Strabane, was printer to the convention, and the first who printed the Declaration.

Of the signers of the Declaration of Independence, Matthew Thornton, who signed for New Hampshire, was born in Ireland in 1714 (he was afterwards Chief-Justice of the Common Pleas in that State); James Smith, who signed for Pennsylvania, was born in Ireland in 1713; George Taylor, also a signer for Pennsylvania, was born in Ireland in 1716, and was so poor that his services were sold to pay the expense of his passage to America. George Read and Thomas McKean, signers for Delaware; Charles Carroll of Carrollton, a signer for Maryland; Edward Rutledge and Thomas Lynch, Jr., signers for South Carolina, were either the sons or descendants of Irishmen. In the convention which framed the Constitution, Ireland was represented by George Read, John Rutledge (brother to Edward), Pierce Butler (a descendant of the Kilkenny clan), Daniel Carroll (cousin to Charles), and Thomas Fitzsimons. Among the senators of the first Congress were Charles Carroll and Thomas Fitzsimons; among the representatives, John Sullivan and George Read. The first governor of Pennsylvania after the adoption of the Constitution was George Bryan, a native of Dublin.

In 1780, owing to the depreciation of continental money, the army was on the point of falling to pieces for want of food and clothing. In this crisis ninety-three of the merchants of Philadelphia pledged their propety and credit for various sums to establish and support a bank for supplying the wants of the army. Among the subscribers were twenty of Irish origin, who furnished $442,500.

Many other facts might be adduced to prove that Catholic Irishmen did their full share of public service during the "times that tried men's souls," but we rest content with quoting Washington's reply to an

ADDRESS OF THE ROMAN CATHOLICS TO GEORGE WASHINGTON, PRESIDENT OF THE UNITED STATES.

SIR: We have been long impatient to testify our joy and unbounded confidence on your being called, by an unanimous vote, to the first station of a country in which that unanimity could not have been obtained without the previous merit of unexampled services, of eminent wisdom and unblemished virtue. Our congratulations have not reached you sooner, because our scattered situation prevented the communication and the collecting of those sentiments which warmed every breast. But this delay has furnished us with the opportunity, not merely of presaging the happiness to be expected under your administration, but of bearing testimony to that which we experience already. It is your peculiar talent, in war and in peace, to afford security to those who commit their protection into your hands. In war, you shield them from the ravages of armed hostility; in peace, you establish public tranquillity by the justice and moderation, not less than by the vigor, of your government. By example, as well as by vigilance, you extend the influence of

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laws on the manners of our fellow-citizens. You encourage respect for religion, and inculcate, by words and actions, that principle on which the welfare of nations so much depends: that a superintending Providence governs the events of the world and watches over the conduct of men. Your exalted maxims and unwearied attention to the moral and physical improvement of our country have produced already the happiest effects. Under your administration, America is animated with zeal for the attainment and encouragement of useful literature; she improves her agriculture, extends her commerce, and acquires with foreign nations a dignity unknown to her before. From these happy events, in which none can feel a warmer interest than ourselves, we derive additional pleasure by recollecting that you, sir, have been the principal instrument to effect so rapid a change in our political situation. This prospect of national prosperity is peculiarly pleasing to us on another account; because while our country preserves her freedom and independence we shall have a well-founded title to claim from her justice the equal rights of citizenship, as the price of our blood spilt under your eyes, and of our common exertions for her defence under your auspicious conduct—rights rendered more dear to us by the remembrance of former hardships. When we pray for the preservation of them, where they have been granted, and expect the full extension of them from the justice of those States which still restrict them; when we solicit the protection of Heaven over our common country, we neither omit nor can omit recommending your preservation to the singular care of Divine Providence, because we conceive that no human means are so available to promote the welfare of the United States as the prolongation of your health and life, in which are included the energy of your example, the wisdom of your counsels, and the persuasive eloquence of your virtues.

In behalf of the Roman Catholic clergy,

J. CARROLL.

In behalf of the Roman Catholic laity,

CHARLES CARROLL of Carrollton,
DANIEL CARROLL,
THOMAS FITZSIMONS,
DOMINICK LYNCH.

WASHINGTON'S REPLY.

To the Roman Catholics in the United States of America:

GENTLEMEN: While I now receive with much satisfaction your congratulations on my being called by an unanimous vote to the first station of my country, I cannot but duly notice your politeness in offering an apology for the unavoidable delay. As that delay has given you an opportunity of realizing, instead of anticipating, the benefits of the general government, you will do me the justice to believe that your testimony of the increase of the public prosperity enhances the pleasure which I would otherwise have experienced from your affectionate address. I feel that my conduct in war and in peace has met with more general approbation than could reasonably have been expected, and I find myself disposed to consider that fortunate circumstance, in a great degree, resulting from the able support and extraordinary candor of my fellow-citizens of all denominations. The prospect of national prosperity now before us is truly animating, and ought to excite the exertions of all good men to establish and secure the happiness of their country in the permanent duration of its freedom and independence. America, under the

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smiles of a Divine Providence, the protection of a good government, and the cultivation of manners, morals, and piety, cannot fail of attaining an uncommon degree of eminence in literature, commerce, agriculture, improvements at home, and respectability abroad. As mankind become more liberal they will be more apt to allow that all those who conduct themselves as worthy members of the community are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed. I thank you, gentlemen, for your kind concern for me. While my life and my health shall continue, in whatever situation I may be, it shall be my constant endeavor to justify the honorable sentiments which you are pleased to express of my conduct. And may the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity. G. WASHINGTON.

THEN AND NOW—A CONTRAST.

So wonderful has been the material growth of the United States during the first century of our national life that the mind can hardly comprehend it. We present here facts and figures to illustrate that growth.

The thirteen States represented by the signers of the Declaration of Independence had an area of 372,977 square miles. Our 37 States and 10 Territories at present possess an area of 3,578,392 square miles.

The population of the thirteen colonies in 1775, at the outbreak of the Revolution, was about 2,800,000 (one and a half millions less than that of New York State in 1870). The population of the United States in 1870 was 38,555,983, of which 5,566,546 were foreign born. The ten principal cities possessed the following populations in 1870: New York, 942,292, of which 202,000 were Irish; Philadelphia, 674,022, Irish, 96,698; Brooklyn, 376,099, Irish, 73,985; St. Louis, 310,864, Irish, 32,239; Chicago, 298,977, Irish, 40,000; Baltimore, 267,354, Irish, 15,223; Boston, 250,526, Irish, 56,900; Cincinnati, 216,239, Irish, 18,624; New Orleans, 191,418, Irish, 14,693; San Francisco, 149,473, Irish, 25,864. Of persons born in Ireland, there were residing in the United States in 1870, 1,855,779, of which 528,806 resided in the State of New York.

In 1775 railways were unknown. In 1875 the United States had about 75,000 miles, whose gross earnings amounted to over $600,000,000. (In 1873, official figures, 70,651 miles; gross earnings, $526,419,935.) The first railway in this country was opened in 1826, at Quincy, Mass., for carrying marble; the first passenger railway was a portion of the Baltimore and Ohio, about 1830.

In 1775 no canals had been opened in America. We now possess over 5,000 miles. The Erie Canal was begun in 1817. (Christopher

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Colles, a native of Ireland, who came to this country about 1768, delivered in Philadelphia, in 1772, a series of lectures on "Lock Navigation." "He was," says De Witt Clinton, "the first person who suggested to the government of the State of New York the canals and improvements on the Ontario route. Unfortunately for him, he was generally considered as a visionary projector.") In 1874 steam navigation was successfully introduced on the Erie Canal, and wheat can now be transported from Buffalo to New York for one cent a bushel.

Telegraphs were not known in 1775. In 1875 the United States had 85,000 miles of poles, carrying over 175,000 miles of wire. The first line in America was built by Prof. Morse in 1844, between Washington and Baltimore.

In 1775 no successful steam vessel had yet been set afloat. Fulton started the *Clermont* on the Hudson in 1806. Our steam tonnage in the year 1874 was 1,185,610 tons (total sail and steam tonnage being 4,800,-652 tons). This, of course, does not include the multitude of small river and lake steamboats, such as ferry-boats, etc.

We have no reliable data to compare the commerce of 1775 with that of 1875. In 1791, however, the amount of wheat exported was 1,018,339 bushels; of flour, 619,681 barrels; of cotton, 189,316 pounds. In the year ending June 30, 1874, there were exported 71,039,928 bushels of wheat; 4,094,094 barrels of flour; and 1,213,037,800 pounds of cotton. In 1874 the value of our total exports was $586,402,089; of our imports, $567,406,342.

From the United States Census Report for 1870 we gather the following facts:

The value of the principal manufactures in the United States in 1870 was $4,232,325,442.

The value of the products of our mining industries in 1870 was $152,598,994. Among these products were—anthracite coal, 15,664,275 tons; bituminous coal, 17,199,415 tons; petroleum, 181,263,505 gallons.

The value of the products of our fisheries was $11,096,522.

The value of the real and prsonal estate of the United States in 1870 was $30,068,518,507.

In 1870 the farms of the country amounted to 407,735,041 acres, of which 181,921,099 acres were improved, and 218,813,942 acres were unimproved. Value of farms, $9,262,803,861; of implements and machinery, $336,878,429. Value of farm productions, improvements, and additions to stock, $2,447,538,658; value of animals slaughtered, $398,956,376; of home manufactures, $23,423,332; of forest productions, $36,808,277; of market garden products, $20,719,229; orchard products, $47,335,189.

The following were some of the agricultural productions of 1870:

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Wheat, bush,	287,745,626	Rye, bush.,	16,918,795
Indian corn, bush.,	760,944,549	Oats, bush,	282,107,157
Barley, bush.,	29,761,305	Buckwheat, bush.,	9,821,721
Irish potatoes, bush.,	143,337,473	Peas and beans, bush.,	5,746,027
Sweet potatoes, bush.,	21,709 824	Rice, lbs.,	73,636,021
Hay, tons,	27,316,048	Tobacco, lbs.,	262,735,341
Hops, lbs.,	25,456,669	Honey, lbs.,	14,702,815
Cane sugar, hhds.,	87,043	Cane molasses, gals.,	6,593,323
Maple sugar, lbs.,	28,443,645	Maple molasses, gals.,	921,057
Sorghum, hhds.,	21	Sorghum molasses, gals.,	16,050,089
Butter, lbs.,	514,092,683	Cheese, lbs.,	53,492,153
Milk sold, gals.,	235,500,593	Domestic wine, gals.,	3,092,330
Cotton, lbs.,	1,204,798,400	Flax, lbs.,	27,133,034
Wool, lbs.,	100,102 387	Hemp, lbs.,	23,551,040
Horses.	7 145,370	Cattle,	23,820,608
Sheep,	28,477,951	Swine,	25,134,569

The cost of the Revolutionary war was $135,193,703; that of the War of Secession about $3,000,000,000; the public debt on July 1, 1865, being $2,682,593,026 50. The public debt in 1791 was $75,746,111 30; on December 1, 1874, it was $2,138,938,334 14.

The total amount expended for public schools in 1870 was $71,810,-304 27. This does not include the sums expended in private and parish schools, academies and colleges.

GROWTH OF THE CATHOLIC CHURCH IN THE UNITED STATES SINCE 1775.

If we search history in vain for a parallel to the growth in wealth, population, and power of the United States during the century just closing, equally useless would it be to search for an era in the history of the Church, in any other country, when she has made such marvellous progress, during a like period, as she has in this country since 1775. Our material growth may be measurably accounted for by an enormous immigration, by the application of steam to carriage by land and water, by a vast multitude of labor-saving inventions, and so on. But how shall we account for this other and greater marvel? We can only say it is the work of God.

The first Catholic missions in the present limits of the United States were those of the Dominicans, Jesuits, and Franciscans among the Indians. These missions and missionaries passed away. "The English and Dutch colonies," says T. D'Arcy McGee, "planted in the very noonday of the Reformation, inherited all its virulence against priests and Jesuits. The so-called freemen of New England sought Rale in his chapel by the Norridgewock, and slew him on its threshold. Penn was censured for allowing Mass to be celebrated in his Sylvania, and, in 1741, a poor man was hanged in New York for being a priest.. The German emigrants to the Middle and Southern States did sometimes keep a concealed priest among them; but, under God, it was Irish immigration which, overcoming the malice of the bigot and the injustice

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of the laws, gave freedom to the altar and security to its ministers." The earliest Catholic settlers were those in Maryland and Pennsylvania. The Carroll family immigrated to Maryland about 1700. Catholic clergymen could then officiate only in private houses, and the fathers of the Carrolls had chapels under their own roofs. John Carroll, first bishop and archbishop in the United States, was born in such a chapel-house, on January 8, 1735. "One of the first Catholic churches in Pennsylvania was connected with the house of a Miss Elizabeth McGawley, an Irish lady, who, with several of her tenantry, settled on land on the road leading from Nicetown to Frankfort." In 1734 Governor Gordon and Council prohibited the erection of a Catholic church in Walnut Street, Philadelphia. St. Joseph's Chapel was opened in 1733, however, and St. Mary's Church was erected in 1763. In 1756 the Catholics of Maryland were assessed for tithes to support the pastors of the Protestant denominations. In 1770 St. Peter's Church, in Baltimore, was founded. In 1784 the first Catholic congregation was assembled in Boston by the Abbé La Potherie, a Frenchman, and in 1788 they obtained the old French church in School Street. The old cathedral was dedicated in 1803 by Bishop Carroll, assisted by Dr. Cheverus. This was the beginning of the Church in the Eastern States. In New York, the first church, St. Peter's, was erected in 1786. In 1791 Bishop Carroll founded St. Mary's College, and in 1804 obtained a charter for Baltimore College, which was first opened in Mulberry Street in that city. St. Mary's is the *alma mater* of the Church in America. Besides these, within the present limits of the country, there were a few French Catholics at Detroit and in Illinois, and scattered trappers, with Indian converts. Louisiana and Florida had their Catholic church organizations dating from the settlements of those colonies, but the total of all these was inconsiderable. In California the cross had just been planted.

Such were the humble beginnings, such the difficulties encountered by the Church in laying her foundations, now so broad, in the United States. Let us contrast the Church of a century ago with that of to-day.

When, in 1784, Father John Carroll, S.J., was consecrated in England first bishop for the United States, there were not above six Catholic churches in the country. In 1874 there were 6,920 churches, chapels, and stations.

In 1785 Bishop Carroll estimated (doubtless too low) the Catholic population "in Maryland at 16,000, in Pennsylvania over 7,000, and, as far as information could be obtained, in other States about 15,000." In 1875 the Catholic population was over 6,000,000.

On December 7, 1800, was consecrated the first bishop in the United States—Right Rev. Leonard Neale. In 1875 the American hierarchy numbered one cardinal-archbishop, ten archbishops, and fifty-six bishoprics and vicariates-apostolic.

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On May 25, 1793, was ordained the first priest in the United States—Rev. Stephen T. Badin. In 1874 there were 4,873 priests.

In 1791 was founded the first Catholic college in the United States—St. Mary's. In 1874 there were 18 theological seminaries with 1,375 ecclesiastical students, 68 colleges, 511 academies and select schools, and 1,444 parish schools.

No Catholic asylum or hospital existed in the United States a century ago. In 1874 there were 215 asylums and 87 hospitals.

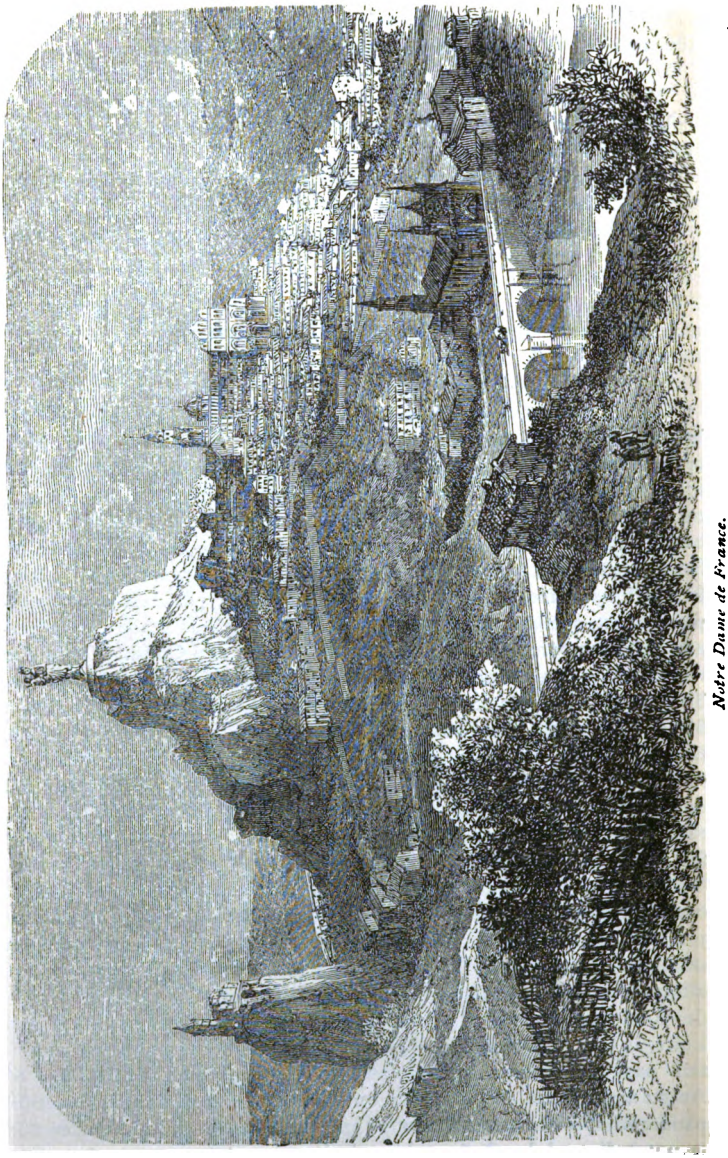
Such are the mighty results of less than a century of labor of the Church.

Notre Dame de France,

AT LE PUY, IN FRANCE.

One of the most ancient and interesting cities of France is Le Puy, in Languedoc, the capital of the former province of Velay. It is built on the crest of a volcanic ridge (Mount Anis), and commands a view of three beautiful valleys, with the streams which fertilize them. A volcanic rock, that of Corneit, rises behind the city, its loftiest summit being 433 feet above the city hall, and on the topmost pinnacle of basalt stands the bronze statue of "Our Lady of France," which is 53 feet high by 59 feet in circumference at its widest part. It is a masterpiece of art, combining in its colossal form religious grace and sweetness with tempered majesty, both in the Mother and Child. The statue weighs over 200,000 pounds, the infant Jesus alone weighing 60,000. The execution of this national work began in the spring of 1853. From fifty-five different plans submitted by the principal European artists, that of Mr. Bonnassieux was unanimously adopted by the imperial commission. The statue, raised on its mountain basis, and solidly fixed and completed in every detail, was solemnly inaugurated September 12, 1860. The work comprises altogether an octagonal pedestal twenty-three feet high, on which rests a half-sphere supporting the statue proper. Within the pedestal is a flight of stone steps leading to a spiral staircase up through the centre of the statue, and terminating at an interior platform a little beneath the shoulders. This platform bears a ladder which terminates at the starry diadem around the Virgin's head, where a trap-door easily opens and permits the visitor to step out and look down on the city perched on its eagle-nest, on the head-waters of the Loire, as they force their turbulent course, through many a rugged mountain pass and many a rich upland vale, toward the far-off plains of Anjou and Poitou. There is not one inch of the marvellously beautiful panorama spread around the lofty throne of France's Virgin Queen that is not hallowed by glorious historical and religious memories. The

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Notre Dame de France.

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grand old cathedral beneath the spectator is one of the most interesting in Europe to the eye of the architect and the Christian. It was founded by Bishop Evodius, about 410, on the site of a Gallo-Roman temple of Diana, some of the friezes and portions of the walls being still visible in the Christian construction. Around this first sanctuary of the new religion successive bishops have built, till a gigantic and picturesque mass has covered the uneven surface of the hillside, and crept partly down the steep acclivity. A statue in cedar-wood, the work of the Christians of Mount Lebanon, was brought hither at a very early date, and became an object of veneration for the whole of Gaul. Several popes and nine kings of France are reckoned among the countless pilgrims. These solemn pilgrimages, where all France met annually, gave rise also to "courts of poetry" and literary tournaments, which lasted several days, and contributed much to stimulate intellectual culture in those warlike ages. There is another memorable circumstance connected with this venerable cathedral. Whenever Good Friday falls on March 25, there is a solemn jubilee that never fails to draw an immense concourse. The last jubilee of this kind was in 1864; the next will not fall within the present century.

THE DIFFERENCE.—How account for the *fact* that wherever the Protestant colonists of the American continent obtained a foothold, the Indians have been degraded and almost exterminated, whereas the Catholics have made Christians of and preserved them? Longfellow in a few lines tells us, when he shows the difference between cruelty and kindness, between the manners of treating the natives "in the old colony days, in Plymouth, the land of the Pilgrims," and "where dwells in his little village the Black Robe chief of the mission."

I.

"Alden laughed as he wrote, and still the captain continued:
'Look! you can see from this window my *brazen howitzer planted*
High on the roof of the church—a preacher who speaks to the purpose,
Steady, straightforward, and strong, with irresistible logic,
Orthodox, flashing conviction right into the hearts of the heathen.'"

—*Miles Standish.*

II.

"Thither they turned their steeds; and behind a spur of the mountains,
Just as the sun went down, they heard a murmur of voices,
And in a meadow green and broad, by the bank of a river,
Saw the tents of the Christians, the tents of the Jesuit Mission.
Under a towering oak, that stood in the midst of the village,
Knelt the Black Robe chief with his children. *A crucifix fastened*
High on the trunk of the tree, and overshadowed by grapevines,
Looked with its agonized face on the multitude kneeling beneath it."

—*Evangeline.*

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Cathedral Church of St. Canice, Kilkenny.

St. Canice's Cathedral was built early in the thirteenth century, but the Round Tower adjoining is of a period long anterior; its supposed erection lies between the sixth and ninth centuries.

The first great change in the cathedral building took place within



little more than a century after its foundation. The annalist Clyn, living at the time, records that on Friday, June 11, 1332, the belfry and a great part of the choir of St. Canice at Kilkenny fell, the ruins breaking down the bells and the vestibule of the chapel.

The original choir-plan consisted of arches between the side chapels, with a row of clerestory windows above and on either side. Only those arches nearest the tower had fallen. These were built up in a solid but in an unsightly manner by Bishop Ledred, who re-erected the tower and repaired the general damage.

After the ancient cathedral passed out of the hands of the Catholic

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bishops, John Bale, when appointed to this see, in 1552, broke down the statues of the saints there, sparing, however, the painted windows put up by Bishop Ledred.

Never were the ceremonies of the Catholic Church performed in this cathedral with greater magnificence and impressiveness than during the nine years previous to the occupation of Kilkenny by the soldiers of Cromwell. The new Cromwellian raiders made sad havoc in the cathedral during their occupation.

Ten years later the Protestant bishop Griffith Williams attempted to repair the injuries of this Cromwellian visitation. He repaired the roofs and doors, but stopped up several windows, to save the expense of reglazing, and made several other disfiguring changes, which lack of means, perhaps, as much as lack of taste may have suggested. The monuments in particular appear to have been treated as mere rubbish. About a century ago Bishop Pococke entered on a further work of restoration; but his very fine internal choir fittings of carved oak, in the Corinthian style, were terribly incongruous. His colonnade, built against the gable of the north transept, in the Ionic order—in itself a very handsome structure—formed a glaring excrescence till it was removed within the past few years. He showed more commendable care for the ancient monuments, which he caused to be collected and arranged in the nave. However, he built up, or allowed to remain built up, considerable portions of nearly all the windows, which continued thus dwarfed of their fair proportions.

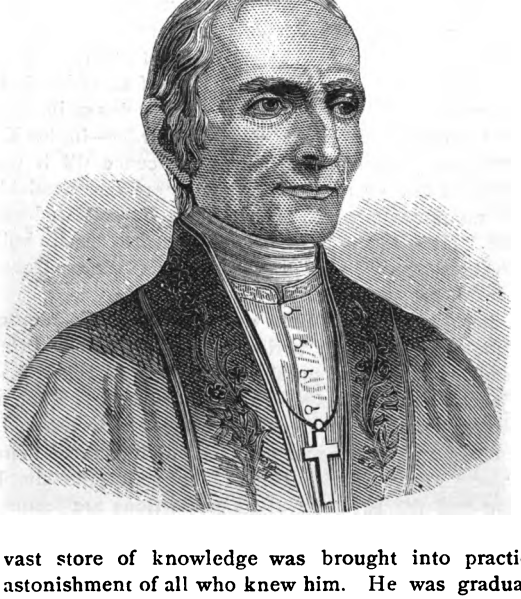
Latterly a great improvement has been accomplished. To remove the unsightly additions of these three periods of change, and to bring the old cathedral back as nearly as possible to its original purity of design, was the object of those works which the dean and chapter of St. Canice contemplated, and were actually commenced in 1864. In the form of a Latin cross, and as a specimen of Irish architecture—being thirteenth century or "Early English Gothic" in style—the simple elegance of the plan and the harmony of its proportions are features that strike the visitor.

Swiss Lake Villages.—The recent lowering of the waters of Lake Bienne by the Swiss Government, for the purpose of draining a considerable tract of land in the vicinity of the lake, has brought to light the piles on which an ancient village was built. The examination of the bed of the lake about the base of these piles has yielded human bones, together with those of domestic animals, and implements of stone, among which is a hatchet of nephrite sixteen centimetres long by seven broad. These lake-dwellings have also been found in Ireland, and were no doubt erected so as to protect the inhabitants from attacks of more warlike tribes or wild beasts, or perhaps both.

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Bishop Brute.

Simon William Gabriel Brute was born at Rennes, in France, on the 20th of March, 1779. His family was of excellent lineage, and his father was superintendent of the royal domains in Brittany, having his residence in the Palace of the Parliament at Rennes. He studied at the college of his native city, and, when that establishment was broken up by the Revolution, he resorted to private teachers. In order to avoid enrolment in a regiment of boys called the Hope of the Country, which was raised during the Reign of Terror, he became a compositor in a printing office belonging to his mother's family. When security began to return, he studied medicine. He was always a laborious and patient investigator, reading with pen in hand and note-book beside him; and in after-years the solidity and extensive range of his learning, and the readiness with which his vast store of knowledge was brought into practical use, were the astonishment of all who knew him. He was graduated at the famous medical school of Paris with the highest honors, and immediately received an appointment to one of the government dispensaries; but he had resolved to devote himself to the priesthood, and on leaving the medical school he entered the Seminary of St. Sulpice. Ordained in 1808, he became professor of theology in the seminary at Rennes. After his arrival in America he taught philosophy for two years in the seminary at Baltimore, and was then sent to Emmittsburg to help Father Dubois in the management of the college of Mount St. Mary. The young and struggling institution owed almost as



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much to this holy man as to its venerated founder. His scholarship enabled Father Dubois to extend the course of studies; his faculty of organization was of incalculable value in establishing the peculiar system upon which the college was necessarily conducted; his aptitude for business relieved the president of many pecuniary embarrassments; while his gentle and devout life was a shining example to the young men under his charge. "It is no disparagement," says Archbishop Bayley, "of those holy and eminent men who have adorned the annals of the Catholic Church in this country—of a Carroll, a Cheverus, a Dubois, and a Flaget—to say that no one has ever exerted a more beneficial influence in favor of the Catholic religion than Bishop Bruté. If Mount St. Mary's, in addition to all the other benefits it has bestowed upon Catholicity in this country, has been in a remarkable degree the nursery of an intelligent, active, zealous priesthood, exactly such as were needed to supply the peculiar wants of the Church in this country, every one at all acquainted with the history of that institution will allow that the true ecclesiastical spirit was stamped upon it by Bishop Bruté. His humility, piety, and learning made him a model of the Christian priest, and the impression his virtues made upon both ecclesiastical and lay students surpassed all oral instruction." Although he managed the involved affairs of the college with remarkable success, he seemed to know so little about money when only his own wants were to be provided for that he would begin a journey of a hundred miles on foot, forgetting to carry even the means to pay for a dinner. If he had five dollars in his pocket, it went to the first person who asked for it. He gave away even the clothes off his back, and when he visited the poor negroes in the country around the mountain he was often known to take off his linen to bestow it on them. In his missionary labors he walked sometimes fifty miles a day, book in hand, praying and reading by turns. Priests and bishops, near and far, came to him frequently for advice. "It was thus that, although apparently hidden in his mountain retreat, engaged in his quiet duties as a professor and missionary, his influence extended on every side, and the whole country may be said in some sense to have been the field of his labor. No opportunity of doing good escaped his vigilant zeal. If he heard of a rich Catholic who did not make good use of his riches; of one who was lukewarm in the faith; of a priest who was a cause of scandal, he immediately made use of every influence in his power to bring them to a sense of their duty. By fervent and touching letters addressed to themselves, and by interesting those who were acquainted with them, he endeavored to infuse into their souls some portion of the spirit of faith and devotion which burned in his own."

He was appointed first bishop of the new see of Vincennes, Indiana, in 1834. The bulls reached him while he was giving a retreat to the

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Sisters of Charity at Emmittsburg. He went to the chapel and opened the documents on his knees, and the next day he began a retreat at Baltimore to decide whether he should accept or refuse. A conviction of duty triumphed over his natural unwillingness to leave his beloved seminary. He was consecrated at St. Louis, October 28, 1834, and immediately took possession of his see. It was a poor and sadly-neglected place. The cathedral was a plain, unfinished building, without either plastering or paint. The pew-rents amounted to $100 a year; the revenue of the bishop did not exceed twenty dollars a month, and not all of even this small sum was paid. The episcopal palace consisted of one room and a closet. The diocese had only three priests, and contained no Catholic schools or other institutions, except an academy just opened by four Sisters of Charity in Vincennes. The good bishop, besides the proper functions of his office, discharged the duties of a missionary priest, travelling on horseback all over a large extent of territory. He visited all the stations; he wrote twice a month to all his priests; he sought out all the scattered Catholic settlers, many of whom had not seen a priest for years; he preached to the Indians; he went to Europe and obtained twenty priests and seminarians for his diocese; he contributed constantly to the Catholic periodicals; he established a college, seminary, orphan asylum, and free school; and he aided his people and clergy to build a number of churches.

Such extraordinary labors soon destroyed his health. In five years he literally wore himself out in God's service, and on the 26th of June, 1839, he calmly and happily breathed his last in the odor of sanctity.

A new edition of the *Memoirs* of Bishop Bruté will soon be issued by The Catholic Publication Society, the former edition being long out of print. It is edited by Archbishop Bayley of Baltimore, and is illustrated with sketches from drawings left by Bishop Bruté.

CROMWELL'S MEDAL.—Contemporary accounts of Bossuet's eloquence agree that he surpassed, if possible, even himself in that sublimest of his funeral orations, the one on Queen Henrietta-Maria, widow of the unfortunate Charles I.; but we can understand the emotion that stirred his audience so profoundly when he gave out this startling text from the 2d Psalm, verse 10: "*And now, O ye kings, understand:* receive instructions, ye that judge the earth," only when we know (what was then familiar to all) that the tyrant Oliver Cromwell had a medal struck immediately after the tragedy of Whitehall, and sent as a threat to every sovereign in Europe, on which was inscribed, to commemorate the bloody event, these very words from the same psalm: "Et nunc reges intelligite!"

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Seton Church.

This little church, whose original pile was very ancient, is situated near the sea-coast of Scotland, about twelve miles below Edinburgh, and rears itself close to the mansion-house of the Setons. It enclosed for many centuries their family tomb, and received from them whatever decorations, endowments, furniture of sacred vessels, and ornaments, etc., they imagined could add to its magnificence. The present struc-



ture was erected during the thirteenth century; and King Robert I. granted to the "town of Seton the liberty of having a weekly market every Lord's day after Mass," when the traders would expose their wares in booths by the church, the presence of the clergy and sanctity of the place—under the invocation of Our Lady and St. Bennet, patron of the family—preserving order among the people and justice in their dealings. In the year 1493 it was made a collegiate establishment for a provost, six prebendaries, two singing boys, and a clerk, to whose support George Lord Seton assigned the tithes of the church and various

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chaplainries which had been founded in it by his ancestors. At later dates other members of the family made additions to the edifice, multiplied its decorations, increased its wealth, and raised within it some sumptuous monuments. In 1544 the English invaders, while destroying the neighboring castle, desecrated the church, and after removing the bells, organ, and other portable objects to their ships, burnt the beautiful timber-work within; but it was soon restored, and during the commotions of the Reformation had the good fortune to escape almost uninjured, and remained perfect until the Stuart rebellion of 1715, when the Hanoverian troops quartered in the vicinity defaced the inside of the building, broke the tombs, and tore up the pavement in search after hidden treasures and the lead that enclosed the bodies.

Seton Church while undamaged was a handsome cruciform Gothic structure, with a tall spire; now it stands desolate amidst ancestral oaks, entwined by the ivy, retaining nothing of its former self, and showing only the death-like and impressive beauty of an architectural ruin. The Earl of Wemyss, a descendant, but not the representative, of the original owners, is the present possessor, and has arrested the further progress of decay.

Pastor Aeternus.

BY AUBREY DE VERE.

I SCALED the hills. No murky blot,
No mist obscured the diamond air:
One time, O God! those hills were not;
Thou spak'st—at thy command they were!

O'er ebon lakes the ledges hung;
More high were summits white with snow:
Some peak unseen along them flung
A crowned shadow creeping slow.

For hours I watched it. Vague and vast,
From ridge to ridge, the mountains o'er,
That king-like Semblance forward passed:
A shepherd's crook for staff it bore.

O Thou that leadest like a sheep
Thine Israel! all the earth is thine!
The mystic Manhood still must sweep
The worlds with healing shade divine.

The airy pageant dies with day:
The hills, the worlds themselves, must die;
But Thou remainest such alway:
Thy love is from eternity.

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Rt. Rev. Frederick Baraga, D.D.

A REMINISCENCE.

When a priest, after a score and ten years spent, without ever relaxing the bow, in difficult missions, at last satisfies a long-pent-up desire, and on an early spring morning starts from a "Down East" inland



town, and, turning his back against the "Hub," cleaves through "Gotham," and the "City of Brotherly Love," and the "Monumental City," and the metropolis, and the lands of pines, peanuts, and palmettos, to heave to for a rest at the "Crescent," thence to ascend on the wings of the "Father of Waters" to meet old schoolmates at Natchez, and St. Louis (with due diversions for hasty *accolades* at Memphis, and Nashville, and Louisville, and Cincinnati), and Alton, and Chicago, to survey the lakes, and draw a long breath at Mackinac Point . . . Ah! the joy

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of reaching the goal of his peregrinations at last and resting his weary head.

There! you have one's experience in a nutshell. Long was the journey, but how well repaid its toilsomeness by the inspiring remembrances of Allouez, and Menard, and Druilettes, and Marest, and Marquette!

Frederick Baraga, born in Carniola of Illyria, June 29, 1797, ordained September 21, 1823, landed in New York on the last day of the year 1830, and hastened at once to his chosen field among the Ottawas and Otchipwes, founding missions everywhere, the smallest hamlet in the inmost recesses of the forest not escaping his burning zeal, and withal taking under his ministration the forlorn miner—from Grand Haven to Superior City and the settlements of the Upper Peninsula—whilst by way of recreation he would compose grammars and dictionaries and works in various Indian tongues. . . .

Consecrated bishop November 1, 1853, he died January 19, 1868. The household word all around Lake Superior, with Catholic and non-Catholic, pale-face and red-face, native and foreign, half-breed and Creole, with every man, woman, and child, is—Good Baraga.

That was a glorious evening—taking my rest in good and learned and genial Edward's rude arm-chair! Poor as the Northern missionary may be, he lives in luxury anent the life of an Upper Michigan missionary priest.

Rambling as the conversation was, for many a day, on the glorious deeds of the great Jesuit missionaries and their successors—and Father Edward seems to live on the lives of those apostles—yet BARAGA seemed to be the cynosure, for ever drawing our attention, for ever calling for enquiries on my part, and keenly interesting responses on that of my host. Severe and austere the good prelate appeared in his life, Austrian and aristocratic gravity blending with the holiest asceticism; yet there was a sparkling wit in his conversation, more felt than observed. One incident I was told which cannot but amuse and edify our readers.

The anecdote arrested my attention so vividly that I took the earliest opportunity to trust it to paper, and I can transcribe it here with pretty good assurance of its being faithfully given. Early in November, A.D. 1862, poor Bishop Baraga unexpectedly appeared in Hancock, Portage Lake, where my relator then resided. No telegraph lines were then in the copper regions to announce a bishop's arrival. Despatches were sent by mail, one north to send off a missionary, another south to summon a deacon destined to fill the other man's place, after being raised to the priesthood in Hancock. Rev. P. F—— came, but demurred. "Bishop, did you not promise mother to ordain me *at home?*" "Did I?" replied the bishop. "Well, I believe I did. But how can I go to Rockland? Yet I must keep my word. Father E——, is not there a boat

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going up the lake?" "Not that I know," answered Father E——. "Why, bishop, can't we foot it' Or I'll get a horse for you," suggested the deacon. "No, no horse; I'd rather walk. To-morrow is Sunday. We will start betime on Monday morning." And so start we did. The veteran missionary seemed pleased at the prospect of a journey such as he was wont to perform in the palmiest days of his apostleship—a journey of forty-eight miles through *Michigan woods*, on a road so-called just because it was no road at all—and all for the purpose of ordaining his Benjamin Levite at the latter's home and in obedience to a promise made to his old friend Mrs. F—— years ago! It was eight of the clock, Nov. 10. By much entreaty I was allowed to be one of the party, with the privilege of being the colporteur of mitre, crozier [may be it was something like one we know to have been used by Bishop Chance—three pieces of reed connected with each other and covered with gilt paper!], pontifical—in a word, all the missionary pontiff's insignia. In fact, the deacon was a poor traveller, and he had his own effects to carry. The bishop went on bravely through the slough and the mud, when, after three hours' travel, he felt hungry; but all our stock consisted of a slice of meat, and the prelate's stomach had been unused to meat for many a year. But hunger forced him to taste of it; he became distressed and attacked with diarrhœa. At one o'clock we halted at a house by the road, where we were served with chicken broth, and matters grew worse with the poor old bishop. We started again, but by the approach of night he became so faint that he could scarcely keep on his feet; and yet we were five miles from the "Half-Way House," twenty-three miles from Hancock. We then travelled at the rate of a mile an hour, the bishop in the middle, supported on each side by priest and deacon—an apostolic *missa in tertio*, in good sooth!

By the help of a light fall of snow we were enabled to see our way in that Cimmerian darkness, whilst it also covered the mud-holes, into which we fell, now singly, now all together. "It is lucky," said the good old prelate with a laugh, "that no one is by to see us in this plight." There and then an association of ideas brought on a reminiscence of Rome, and made both the bishop and myself remember an adventure awakened in our minds by the strangeness of our situation, and he exclaimed: "Povero vecchiuccio! povero vecchiuccio!" with that gentle, subdued laugh peculiar to himself. Then, as by way of explanation, he added: "When I was at the Vatican, we saw a poor, stooping, and staggering old man coming up one of the corridors, and every one exclaimed: 'Povero vecchiuccio!' [O the poor *little old man!*] And now I am the *vecchiuccio!*"

At ten we descried a light, and shortly after deposited our dear, precious burden in the far from elegant yet snug parlor of the "Half-Way House." *Povero vecchiuccio!* I shall tell you, dear brother, how, after

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drying and warming his feet, that *vecchiuccio*, strong in his weakness, though overpowered with sleep—for he had been up, as usual, since *three* or *four* A.M., and nine o'clock P.M. was his hour for retiring—went to work to recite Vespers and Compline (it took him half an hour to get through, for every now and then his head came heavily down upon the book); how, after a short rest of four hours in a little garret room, he was up again at his meditation, Matins and Lauds, etc.; how at seven we resumed our painful journey, the evening overtaking us with no better accommodations, but in a far worse plight, until at noon of the third day we crossed the threshold of the Rockland Presbytery—forsooth, too small to give lodging to so many guests; how the fattened calf was killed, and in due time the first Lake Superior boy raised to the dignity of the priesthood; how, by a kind disposition of divine Providence, a late boat called, out of all expectation, at Ontonagon, but for which the good bishop must have remained amongst us in the copper regions the whole winter, else travel *on foot* (as he said *he would have done*) all the way through the woods from thence to Sault Ste. Marie, a trifle more than *three hundred miles!*

To bring my record to a close, I will only say that a whole book might be filled with the edifying things I heard from "mine good host," who crowned all his favors with granting me the possession of a slip of paper on which the saintly prelate, speechless, but with a clear mind, a trembling yet distinct hand, wrote, a few hours before breathing his last, a wish dear to his heart. Enshrined in a charming little frame, it forms the dearest ornament of my library.

THE TRUE PHILOSOPHER.—One day, says M. Cochin, I was walking in the court of the Institute (Paris) with M. Cousin and a learned professor of philosophy. A young curate had just passed, and, as he went from us towards the lodge, M. Cousin, looking at him from a distance, stopped and said to his colleague: "My friend, we have been teaching philosophy all our life; we call young men of education together, and endeavor to prove to them, by laborious arguments, that there is a soul. In the meantime, what has this young priest been doing, and where has he been going? He goes to reconcile the souls of husband and wife, to strengthen the soul of an old man at the point of death, to struggle with vice in the soul of a bad man, with temptation in the soul of a young girl, with despair in the soul of the unhappy, to enlighten the soul of a child. And we wish to throw such as that into the river! It would be better to be thrown in ourselves with a stone about our necks. Let us be honest enough to admit what they are doing for souls while we are trying to recognize the soul's existence."—*Lacordaire's Correspondence with Mme. Swetchine.*

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JOSEPH FRANCIS,

GOVERNOR OF THE PASSAMAQUODDY INDIANS.

GOVERNOR FRANCIS died on the 2d of March, 1875, in the Indian village near Pembroke, Maine, and was buried on the 7th. He was a Catholic, a practical one, like *all* Passamaquoddy Indians are, none excepted, as we are assured by their apostolic missionary, the Patriarch Rev. Eugene Vetromile. There was nothing extraordinary in the old man's ways. Having attained the patriarchal age of more than one hundred years, he lost both his sight and his mind; yet in matters of religion he felt the keenest interest, even to the most minute details. He was regularly led to the church, to his place of honor, where he sat the supreme magistrate of his tribe, scrupulously dressed in the insignia of his office, a mammoth *rosary* hanging around his neck, whilst on another, held in his hands, he told his beads; always the *first* at the hour for *prayer*, the first also ever to welcome the *Patlias* in his missionary visitations. He was never known to speak one word of English, but his speech was of the purest and most classical ancient Indian dialect.

It was part of his office to carry the cross at the head of processions and of funerals; and he never missed this part of his duty, even when his frame was tottering, his mind wandering, and his eyes blind. Woe to them had they neglected to warn him of the approaching call to duty! Amid the severest storms of snow, sleet, and wind, under pelting rains or burning skies, his head uncovered, he walked with stately dignity and lofty bearing, supported on either side by two Indians, who from time to time would uplift his arms, like Moses' of old.

Glorious old man! but one limb of that grand old tree which, planted by the hands of the Father to overspread and shelter this great land, has been stripped, and hacked, and harried, and belabored to the very roots! Instead of affording the cooling shades of native vitality, it lies indecorously shorn of its glory, with scattered limbs, gnarled branches, withered leaves, trodden under foot by the ruthless heel of the savage pale-face.

GREEK AND LATIN INSCRIPTIONS.—The first comprehensive collection of these remains of antiquity, which are so important for our knowledge of the languages, manners, customs, laws, and religions of the ancient world, was made by Cyriacus of Ancona, in 1435, who undertook his travels of research through Italy, Greece, and Asia Minor at the request and expense of Cardinal Parentucelli, afterwards Pope Nicholas V., the earliest patron, at their revival, of letters and the arts.

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Rev. Charles Nerinckx.

It will be a source of much gratification to our readers to know that a reverend gentleman, a countryman of the saintly priest whose likeness we give, and one every way qualified for the accomplishment of his task, has been engaged for some time past in collecting materials for a life of the Rev. Father Nerinckx, one of the apostles of the Church in the far West.



Charles Nerinckx was born in Herffelingen of Hainault, a province of Belgium. After having completed his academic course in the University of Louvain, he was admitted to the Seminary of Malines in 1781, and entered the school of divinity. His rapid progress in science was only equalled by the ardent zeal with which he applied himself to the improvement of his soul and the acquirement of those virtues which adorn the life of a true priest. Humility seems to have been the virtue to the acquirement of which he applied his earnest endeavors. In the language of the late Archbishop Spalding, "Though he far outstripped his companions, yet he did not permit himself to be elated with his success. He referred all his actions to God, to whom he was united by a habitual spirit of prayer. He concealed his success, even from his own eyes, under the garb of a deep internal humility; and from those of his companions under the veil of an unaffected

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modesty." This explains the many extraordinary deeds of Father Nerinckx's long, heroic, and saintly apostolic career.

Ordained priest in 1785, he was appointed to one of the parishes in Malines, where he labored with unremitting zeal for eight years. Thence he was transferred to the rectory of Everbery Meerbeke, a parish half way between Malines and Brussels—a field for apostolic zeal; the church dilapidated, and a numerous congregation sadly neglected. In a short time, by his untiring zeal and a most exemplary life, devoted to his work with that singleness of purpose which marked his labors wherever he was called to exercise the holy ministry, he succeeded in rendering Everbery Meerbeke a model of parishes.

His uncompromising conduct drew on him the hatred of the "infidel leaders of the French revolutionary movement," and orders were issued for his arrest. He was forced to abandon his dear mission. Secreted in the hospital of Terremonde from 1797 to 1804, he actually "carried his life in his hands. . . . He said Mass for the hospitalier nuns every morning at two o'clock, and then retired to his *hiding-place* before the dawn."

During this painful concealment, the history whereof would fill pages of heroic deeds and hair-breadth escapes, he yet found leisure to compose volumes of controversy, church history, and canon law, which, however, his humility would not allow him to publish, although earnestly requested to do so by his friends and superiors. More than this, from his place of concealment he often stole into his beloved parish of Everbery Meerbeke, and carried the consolations of religion to the death-beds of his beloved parishioners.

At last, after an earnest beseeching for light from above, when the opportunities of serving his persecuted brethren in his native land became almost impossible, he resolved to bid farewell to Europe, and accordingly, on the 14th of August, 1804, sailed from Amsterdam in a vessel bound for America. The craft was unseaworthy, the captain and the crew impious and profane, the weather adverse, and only about the middle of November, preserved from shipwreck *by a special interposition of divine Providence*, he landed in Baltimore.

No wonder that after so many perils of land and sea he adopted for his favorite motto: "Do not forsake Providence, and he will never forsake you!"

Charles Nerinckx was then in his forty-fifth year. Bishop Carroll received him with open arms. After a few months spent at Georgetown College, where, with wonderful facility, the great missionary was able to master the English language, heretofore unknown to him, he was detailed as aid to the *Protosacerdos* of the United States, Father Badin, who just then was the only missionary priest in the wilderness of Kentucky.

He arrived in Kentucky in July, 1805. It is simply impossible to

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give even the smallest sketch of what Father Nerinckx accomplished in his new mission. His life, his sufferings, his wonderful deeds in the salvation of souls, his travels, his adventures, and the dangers he encountered seem also to border on the ideal of a great romance. We leave the particulars of the wonderful life of this great apostle to his future biographer.

He built ten churches in Kentucky, and there is no exaggeration in saying that he built them with his own hands. Of his own house, built by himself, he was wont to say "that his palace had cost him just $6 50 in money." True, it must not have been a very great expense to build such log-houses as the one the writer of this notice had the pleasure of occupying once, when hospitably entertained in what was at one time the episcopal residence of the great patriarch of the West, Bishop Flaget, and of his coadjutor, Bishop David.

But we must close our notice, imperfect as it is. Father Nerinckx was nominated to the Diocese of New Orleans, but refused the dignity. In 1812 he instituted, with the approbation of Rome, the sisters called Lorettines, or friends of Mary, since spread over Missouri, Nebraska, and New Mexico. He visited Rome in 1815, when he seriously entertained a project of entering the Company of Jesus. His request did not meet with a favorable consideration in view of his age, and for the reason that he would be better enabled to forward the unfinished works and foundations in the secular state than if bound by the obligations of a religious profession. He revisited his native Belgium in 1821, and died at St. Genevieve, Mo., whilst he was engaged in the visitation of his order, the Lorettines, on the 12th of August, 1824, aged sixty-three. His remains were removed in 1833 to the mother-house of the Lorettines in Kentucky. There, in the centre of the garden, they sweetly rest, embalmed in the memory of his children, who, in the calm of early morn and still twilight, kneel by the modest tomb, praying rest to his soul, and beseeching strength to walk in the heavenward path the saintly founder has so well traced for their guidance, sanctification, and everlasting happiness.

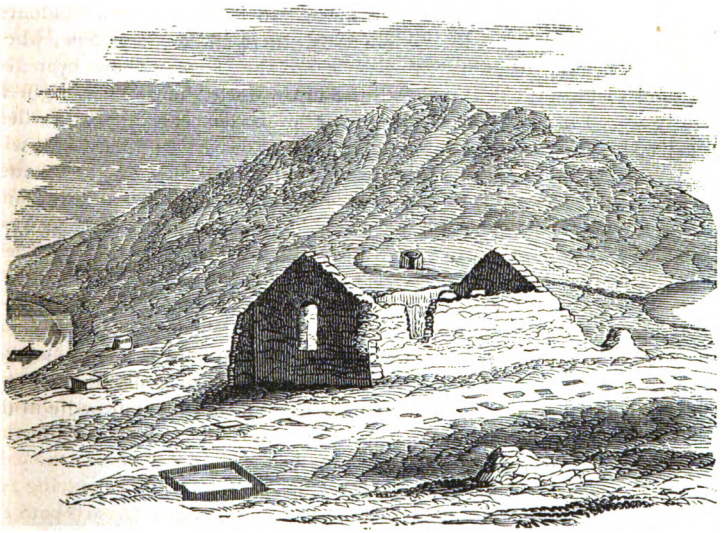
The likeness we publish was given to the writer by a Sister of Loretto, Marion County, Ky., on Ascension Day, 1860, whilst on a visit to the great institutions of sanctity and learning with which those incomparable men, Badin, and David, and Flaget, have hallowed the Western country, and which were also so admirably fostered by the tender and paternal care of their successor, Martin John Spalding, who was our leader and instructor in our pilgrimage of love and devotion.

THE stone monuments of England, like Stonehenge, are supposed by Mr. James Ferguson to be military trophies erected in the time of King Arthur on the battle-fields by the victorious armies.

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Ruins of St. Colman's Church, Innisboffin.

The island of Innisboffin gives name to a parish in the barony of Murrisk, and County Mayo. Some ancient monastic remains are to be seen here, adjoining St. Colman's Well and Church Lough. The monastic institution is said to have been founded by St. Colman A.D. 667. Remote as its situation is, for centuries the voice of prayer and the song of praise to God rose above the murmurings of the wild Atlantic waves that surge around its shores.



The old oratory of St. Colman yet remains. The ruined quadrangle measures externally 61 feet in length by 23 feet in width. The walls are about three feet in thickness. The oriel window measures on the outside two feet, and on the inside it is splayed to a breadth of five feet; while it is six feet six inches in height. On the eastern gable are two buttresses; the buttress towards the south is six feet thick, and that towards the north is only five feet six inches. Small side-windows are broken away. In the south side wall and west gable are two doors of similar dimensions—viz., five feet in height by four feet in width. No mullions are to be found in the windows, while the arches of oriels and doors are very flat. The undressed stones of which the church is built are placed edgewise, and the mortar in the walls is very adhesive. St.

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Colman's well is enclosed, about one hundred paces from the ruin, with a stream running between both. The water of the more immediate north hill is carried clear of the church site through a drain sunk by the monks, which is effective to this day. On one side of the ruin is an eminence called Knock. On the right, as represented in the engraving, is a sheet of water, called Lough Teampul; on the left is the Atlantic Ocean.

GOOD ADVICE.—The beginning of learning is humility. This teacheth us many things; but those that follow do chiefly concern students. Make light of no science; be not ashamed to learn of any one; when thou art learned, do not look down upon others. Many have been led astray in wishing to appear learned before their time. They begin to pretend to be what they are not, and are ashamed to appear as they really are. I have known many, ignorant of the lowest things, who will deal with none but lofty subjects, and think themselves great because they have read the writings, or listened to the sayings, of great and learned men. "We have seen them," they are wont to say; "we have spoken with them; such a one knew us." Would that nobody knew me, and I knew all things!—*Hugh of St. Victor.*

MASSACHUSETTS' MOTTO.—This somewhat truculent motto is not original, but was taken from a couple of lines which that traitor to his king and country, Algernon Sydney, had the insolence to write in the *Book of Mottoes* of the Royal Library at Copenhagen, while residing in an official capacity at the Danish court in 1659:

" . . . . Manus hæc inimica tyrannis
Ense petit placidam sub libertate quietem."

But even the exquisite Latinity is borrowed in part from Politian's poem "Rusticus," with which Sydney must have been acquainted:

"Quâ bonus hospitium felix *placidamque quietem*
Indulget laurens."

A POOR PLAGIARISM.—The following inscription on one of the foundation-stones of the State-House at Columbia, S. C.: "Ut. Rosa. Flos. Florum. Sic. Domus. Est. Domorum. In. Gubernatore (?) Australis. Carolinæ. A.D. 1788," is taken partly from an old Latin couplet inscribed in Saxon characters near the entrance door of the beautiful chapter-house of York Minster, which was erected about the year 1320.

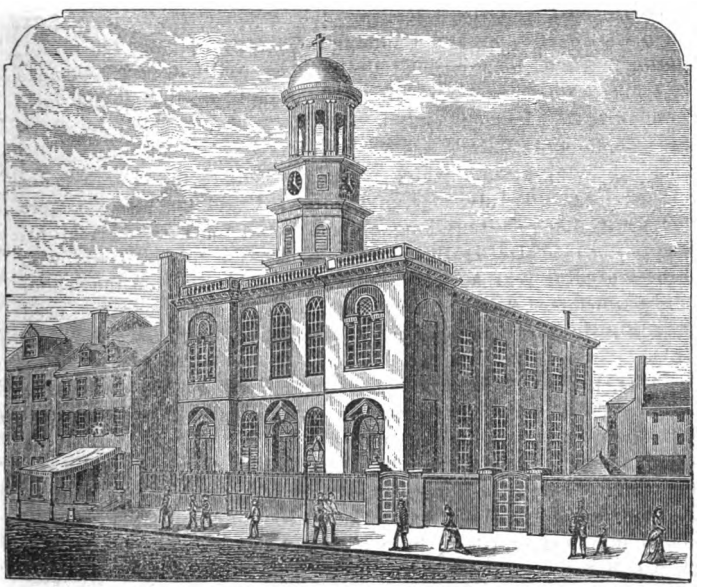
Ut Rosa Flos Florum,	As the rose is queen of flowers,
Sic est Domus Ista Domorum.	So this house is king of towers.

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The Augustinian Church of St. Augustine,

PHILADELPHIA, 1796-1844.

The woodcut below represents the Augustinian Church of St. Augustine, the first Catholic church built in the city proper of Philadelphia. The founder of it was the Rev. Thomas Matthew Carr, D.D., aged thirty-five, of the Order of Hermits of St. Augustine, who had come to this country in 1790, together with a *confrere*, the Rev. Geo. Staunton.



Dr. Carr was of very scholarly parts, an orator of much repute, an accomplished violinist, and a zealous and apostolic priest. The lot on which the church was built had been purchased by him the 11th of July, 1796, from Mr. Jonathan Meredith, on a ground rent of 340 Spanish milled dollars per annum. The lot, 75 by 175 feet, fronting on Fourth Street below Vine, ran back to Crown Street, so called from its running on the crest of the highest site within the city proper. On this lot was erected the church seen in the picture, a plain, rectangular building, 62 by 125 feet, with a cupola 75 feet high. The corner-stone was laid

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the 12th of June, 1796, with Mr. Nicholas Fagan as architect, and opened to divine worship June 7, 1801, under the patronage of the blessed patriarch Augustine. In 1804 it was completed, and the religious attending it chartered under the title of "Brothers of the Order of Hermits of St. Augustine." These ministered in the early days of this century to the Catholics of Camden, Gloucester Point, and much of Eastern Pennsylvania, over whom Dr. Carr was promoted as vicar-general.

Many illustrious patriots contributed generously towards the building of the church. In the collection list opened by Dr. Carr appear the names of the "Father of Our Country," a donor of $150; Commodore Barry of $150; George Meade, father of General Meade, of $50; Stephen Girard of $40; and Captains John Barry, Hoare, O'Connor, Faulkner, of $10 each; of General Montgomery, Matthew Carey, besides many others whose names are still as "household words" to patriotic Philadelphians. The old church had 164 pews, divided by three aisles. Commodore Barry's was No. 1 on the epistle side.

In the burying-ground, which lay to one side of the church (a lot purchased the 7th of July, 1797, of Frederick Vogel, for $106 75), were buried many noted citizens, among them the sister of General Montgomery. In 1820 Dr. Hurley, O.S.A. (successor to Dr. Carr, who died the preceding year, at the age of sixty-four), completed the school building, which cost $3,700. In 1838 the statistics of the pastor showed 2,146 adults in the congregation, 856 children, and 750 communicants.

In 1844, the 8th of May, the fine old church was burned to the ground by the anti-Catholic rioters, in the presence of Mayor Scott, Sheriff McMichael, and the military, who had held possession of the building shortly before the conflagration. With it were burned its numerous art treasures, a library—the finest ecclesiastical one then in the United States—paintings valued at $8,000, and the famous clock (which rightfully should have been hallowed to all true patriots)—the clock that had pealed the hour of liberty from the tower of the State-House during the reading from its steps of the Declaration of Independence. Nothing in the church was saved from the flames except the symbolical eye over the high altar.

Thus perished the monument reared by the pious Carr to his sainted father. Yet on its ashes has now been reared, since 1846, the new Church of St. Augustine, grander than its predecessor, and far more beautiful, while around it cluster (as is only natural) schools for the young and the academician, a convent for religious, and a grave-yard, fitting spot for those to rest in who have grown up near God's temple, worshipped at his altar, and died gray in his service.

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The Catholic Population of the World.

EUROPE.

Belgium,	5,065,000	Hungary,	9,163,000
Denmark,	2,000	Switzerland,	1,085,000
Germany,	14,076,000	Holland,	1,313,000
England and Scotland,	1,378,000	Norway,	400
Luxemburg,	197,000	Sweden,	600
France,	35,500,000	Russia (not including Poland),	2,883,000
Finland,	1,000	Roumania,	45,000
Spain,	16,825,000	Greece,	10,000
Portugal,	4,365,000	Servia,	4,000
Italy,	26,725,000	Turkey,	7,600,000
Austria (proper),	18,741,000		
Poland,	4,556,000		
Ireland,	4,142,000	Total in Europe,	153,677,000

AMERICA.

Brazil,	10,000,000	Nicaragua,	400,000
Mexico,	9,173,000	Uruguay,	400,000
Colombia,	3,000,000	Honduras,	350,000
Peru,	2,500,000	Costa Rica,	165,000
Bolivia,	2,000,000	Santo Domingo,	136,000
Chili,	2,000,000	Cuba,	1,414,508
Argentine Republic,	1,836,000	Porto Rico,	646,362
Venezuela,	1,500,000	American French Possessions,	335,366
Ecuador,	1,100,000	United States,	6,000,000
Guatemala,	1,180,000	British North America (estimated),	2,000,000
Paraguay,	1,000,000		
San Salvador,	600,000		
Hayti,	572,000	Total in America,	48,308,236

ASIA.

United Jacobites,	35,000	Tonkin,	376,010
Chaldeans,	20,000	Cochin-China,	92,538
Maronites,	530,000	Japan,	13,000
Melchites,	20,000	Gambogia,	10,000
Armenians,	30,000	Siam,	10,000
In Palestine and the Levant,	60,000	Burmah,	9,350
Siberia,	10,000	Dutch Colonies,	28,000
India (east),	924,000	Portuguese Colonies,	70,900
India (west),	430,394	Philippine Islands,	4,319,269
China, Mongolia, and Mandchouria,	360,000	Total in Asia,	7,347,561

AFRICA.

Algeria,	230,830	Egypt, Tunis, and Tripoli,	50,000
Senegambia,	4,000	Missions in various parts,	15,000
Reunion,	209,727	Portuguese Missions,	688,200
Spanish Guinea,	3,000		
English Colonies,	101,000	Total in Africa,	1,301,757

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AUSTRALASIA.

Australia,	443,604
Sandwich Islands,	20,000
Polynesian Islands,	45,000
Total in Australasia,	488,604

SUMMARY.

Europe,	153,677,000
America,	48,308,236
Asia,	7,347,561
Africa,	1,301,757
Australasia,	488,604
Grand total,	211,123,158

These statistics have been taken from the most impartial authorities and the most reliable latest sources of information for the past year, including the *Almanach de Gotha*, *Daniels' Geography*, the publications of the "Society of Catholic Missions," etc. In comparison with the accounts furnished for the year 1840, they show that, notwithstanding the many derelictions of nominal Catholics throughout the world which have taken place in the last generation, the Church now has over twenty millions more of practical Catholics than she had at that period. If this be decadence, we would like to know what is true progress.

THE statistics of the religious establishments in Ireland previous to the reign of Henry VIII. were as follows:

231 abbeys and priories of the Canons Regular of St. Augustine.
36 monasteries of the Canonesses Regular of St. Augustine.
9 abbeys and priories of the Canons Regular of Premontre.
22 preceptories and priories of the Knights of St. John of Jerusalem.
14 priories and hospitals of the Trinitarians.
9 abbeys and priories of the Benedictines.
5 monasteries of the Benedictines (nuns).
42 abbeys of the Cistercians.
2 monasteries of the Cistercians (nuns).
43 convents of the Dominicans.
65 convents of the Friars Minor.
26 convents of the Augustinian Hermits.
25 convents of the Carmelites.

—*Hibernia Dominicana, De Burgo, O.S.D.*

TIME'S REVENGE.—On the 10th of December, 1520, Martin Luther and his mob burned the Books of Canon Law in a great bonfire at Wittenberg, thinking to have done with them for ever; but more than three hundred years afterwards one of the best editions of the *Corpus Juris Canonici* is printed, edited, and published by Protestants in the very heart of Germany, at Leipsic, 1839.

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Nicholas Cardinal Wiseman.

The name of Nicholas Cardinal Wiseman, Archbishop of Westminster, is intimately associated with the revival of Catholicity in England. To him, in fact, is mainly due, under Providence, the extraordinary progress which the ancient faith has of late made and is still making in Great Britain, among the very classes whose ancestors led the van in the great rebellion of the sixteenth century against authority and religion. Yet Cardinal Wiseman was not an Englishman. He was born in Seville, Spain, August 2, 1802, of parents who could trace their descent to Irish Catholic families who, on account of their adherence to the faith, were obliged to seek refuge in a foreign country.



The invasion of the Spanish peninsula in 1808 compelled Mrs. Wiseman, her husband being dead, to remove with her infant son to Ireland, where she hoped to obtain for him at least a primary Catholic education. But the shadow of the penal laws was still over that unfortunate island, and she was doomed to disappointment. She therefore, after two years' effort, concluded to send him to St. Cuthbert's College, Ushaw, England, then under the charge of the historian, Dr. Lingard. Here the youth remained eight years, a diligent student, particularly devoted to classics and the pursuit of antiquarian lore. When, in 1818, the English College at Rome was reopened by order of Pope Pius VII., young Wiseman and six fellow-students were sent to the Eternal City to form the nucleus of its new alumni, and for twenty-two years he remained connected with it, first as pupil and afterwards as rector. He had

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scarcely attained his majority when he received his degree of doctor, and in the year 1825 he was ordained priest. Father Wiseman was intended primarily for the English mission; but the year after his ordination he was appointed vice-rector of the college, and in 1827 was named professor of Oriental languages in the Roman University, in recognition of his marked proficiency in that branch of learning. In that year, also, he was selected by Leo XII. to deliver a series of Lenten sermons in English in the church of Gesù e Maria. By untiring industry and systematic regulation of his time he was enabled, without inconvenience, to perform all the duties of those several positions conscientiously, to the great advantage of his pupils and hearers, and the manifest satisfaction of his ecclesiastical superiors.

When in 1840, on account of the rapid growth of Catholicity in England, it was resolved to increase the number of vicars-apostolic from four to eight, Dr. Wiseman was nominated coadjutor to the Rt. Rev. Dr. Walsh at Wolverhampton, and was consecrated at Rome by Cardinal Fransoni. He arrived soon after at the scene of his future usefulness, and, in addition to his other labors, accepted the presidency of St. Mary's College, Ascott, near Birmingham. After nine years, spent in the performance of the duties pertaining to his sacred office, as well as in reorganizing and supervising St. Mary's, and in delivering numerous lectures on moral, scientific, and literary subjects, Dr. Wiseman was made vicar-apostolic of the district of London. Upon the re-establishment of the hierarchy in England by Pius IX. in 1850, this title was changed to those of Cardinal and Archbishop of Westminster. New honors brought with them new responsibilities and increased burdens.

But the Cardinal was a true soldier and prince of the Church. Nothing daunted him. By voice and pen and example; in the pulpit and from the lecture-desk; through the medium of books, reviews, magazines, and even weekly papers; in his outward seeming and social converse, he persisted in expounding and explaining the tenets of the Church, and where he did not succeed in convincing he certainly helped most efficiently to break down prejudice and extort respect. His industry was wonderful. No mental effort seemed too great or too recondite for him. Whether it was a profound analysis of Catholic dogma, an elegant disquisition on science and the arts, or an artistically-constructed tale of the days of the early martyrs, he was equally versatile and always excellent.

The last time Cardinal Wiseman visited Rome was in 1860, when he went at the request of Pius IX. to consult on the affairs of the universal Church. He had known five popes personally, but with his Holiness the present Sovereign Pontiff he was on terms of more than ordinary intimacy; he was his counsellor as well as his friend. After his brief but eventful visit to the Christian capital, he returned to England, men-

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tally and spiritually strengthened; but his physical powers, worn down by the constant labors of a quarter of a century, at length gave way, and on the 15th of January, 1865, he died in the odor of sanctity, surrounded by his faithful clergy.

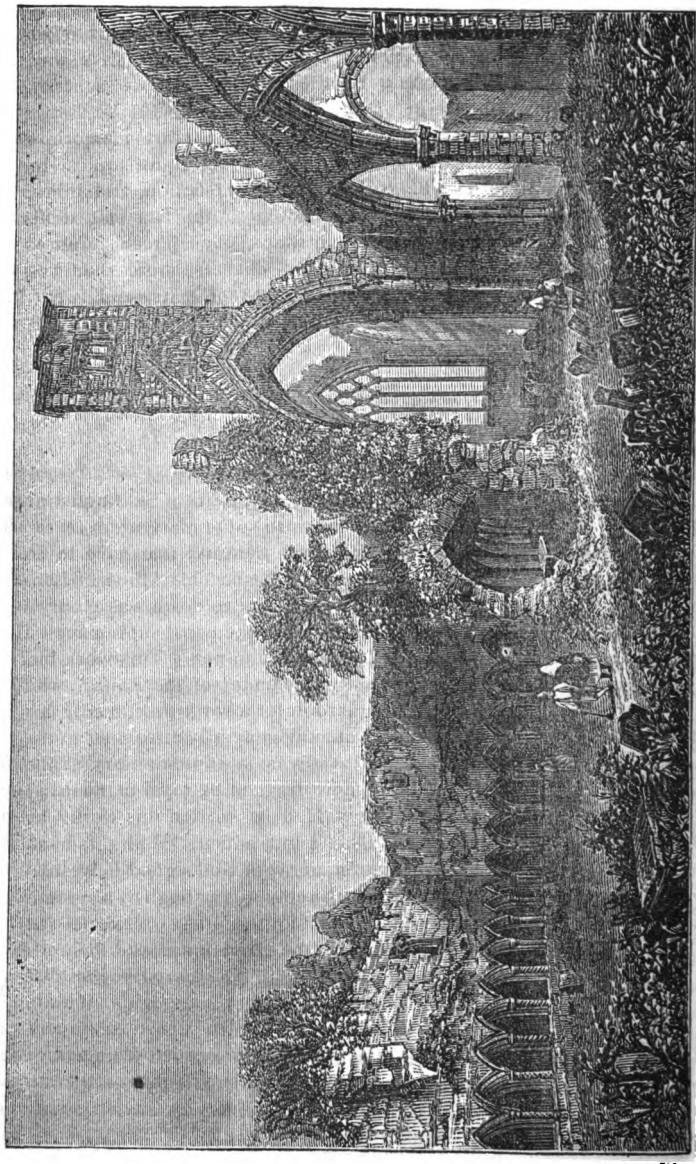
Cardinal Wiseman has left behind him many literary memorials, consisting of sermons, essays, and lectures on religious topics, on science, art, and antiquities; biographies, works of fiction, and minor tales. His best eulogy, however, is to be found in the fact that at his death there were in England fourteen bishops, over fifteen hundred priests, nearly one thousand churches and chapels, more than two hundred and fifty religious communities and convents, and twenty colleges. His complete works are published in this country by P. O'Shea, in 14 vols. 12mo.

Blessed John Traverse, O.S.A.

IRELAND'S PROTO-MARTYR UNDER HENRY VIII.

The Blessed John Traverse, of the Order of Hermits of St. Augustine and doctor of divinity, was the first Irishman to suffer martyrdom for the faith in the great persecution of the sixteenth century, that gave to so many others of his brethren a hero's palm. He shed his blood in London in 1539. The special plea for his being put to death was Henry's indignation at a work he had written upholding the papal supremacy—a dogma he had elsewhere defended by tongue and pen. This work bitterly enraged the king, the now pseudo "Defender of the Faith," who had his title from Pope Leo X., in guerdon for a work presumedly his in defence of the Seven Sacraments, but now generally attributed to the Spanish Augustinian Father Bernard Andreas, a contemporary of the Blessed John. This holy man, being now dragged by royal mandate to the assizes, answered the judge's query, Had he written this work? by replying "Yes"; and, stretching out his hand, added, "With this hand I wrote it; I retract not what I've written, nor with God's good help shall I ever be sorry for what I've done." Such reply was enough to condemn him, and wonderful now was the miracle whereby the Most High signalized the heroism of his servant. At the scaffold the executioner (after beheading him) tossed his body to the flames, when, lo! the sacred fingers that had written so well in God's cause would not burn, neither the thumb, nor forefinger, nor the middle one. These had held the pen. Again and again did the headsman strive to destroy these wondrous avengers of the king's barbarity, but the hand of the Lord preserved them amid the flames, a testimony to his saint's greatness and a guide to countless imitators among his brethren. (*Vide* Lanteri's *History of the Augustinians* and the Abbé MacGeoghegan's *History of Ireland.*)

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The Abbey of Sligo.

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The Abbey of Sligo, Ireland.

This abbey has long been famous for the beauty of its ruins, which are classed amongst the most remarkable in Ireland. It was founded in 1252, under the invocation of the Holy Cross, for friars of the Order of St. Dominic, by Maurice Fitzgerald, Earl of Kildare and Lord-Justice of Ireland. In 1270 it was destroyed by fire, but was soon afterward re-erected. It was again destroyed by fire in 1415, but it was again speedily rebuilt by Bryan McDermot McDonagh, chief of Tirvihill, now the barony of Tirerril; and from this time dates the foundation of the present structure. At the dissolution of the monasteries under Henry VIII. it was granted to Sir W. Taafe. Its remains attest its former splendor. The steeple of the dome is still nearly entire, supported upon a carved harcor cupola, the inside of which is also carved. Adjoining this are several beautifully carved arches about four feet in height, which seem to have been originally separated from each other, and probably were used as confessionals. Almost all the little pillars are differently ornamented, and one in particular is very unlike the rest, having a human head cut in the inside of the arch. There are several vaults throughout the ruins, containing the remains of those buried there. The abbey and yard are still used as a burying-ground.

For Contritum.

What is this heart of ours
  Throughout the dim, dependent years?
A garden rank with faded flowers;
  An urn brimful of briny tears;
Our life, with its proud blossoms of high deeds,
    Is choked with weeds.

We rise, and then we fall;
  We stumble over veriest pebbles in the way;
We hate, and yet we love, the thrall
  Of sinful joys and idolatries of clay,
And our faint hearts can never firmly cling
    To the one good thing.

We faint upon the road,
  Or linger near cool fountains, in the sensuous shades
Or else we strain against the goad
  That spurs high souls into immortal grades,
And oft in sight of the celestial gate
    We halt or deviate.

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" Peccavi," when the veil
Of night is gathered o'er our couch of rest,
" Peccavi " must we humbly wail
With bended head and hand upon our breast:
Another day has circled o'er our path,
And we have reaped God's wrath.

Aye! and his forgiveness:
Despond not, O my soul! nor be cast down,
Though he is angered sore, yet none the less
Will he accept thy penance and relax his frown;
If thou dost weep, he will condone thy sin,
And make thee clean.

Thick as the motes that dance
In the slant sunbeam; thick as the stars that shine
In heaven; thick as the silex points that glance
On the moon-lit beach, or as the drops of brine
That simmer in the illimitable sea,
Though thy sins be,—

Yet he will pardon all,
Yea! and will take thee to his breast again:
The Father loves the wandering prodigal
When he returns in penitence and pain.
He that attends the plover's querulous cry
Will heed the culprit's sigh.

A heart contrite and lowly,
O Lord! thou wilt not wholly spurn.
The silent pleadings of deep melancholy—
The bitter, bitter thoughts—the words that burn—
The low prostrations at thy altar, move
The bowels of thy love.

Blest Spirit of Compunction!
Sentiment of timorous sorrow that imparts
Unto our sinful lives a genial unction,
A saving grace unto our sinful hearts,
Do thou like holy olives heal
All my soul's ill.

I..

CHRONOLOGY.—The custom of dating from the birth of Christ or the year of the Lord—Anno Domini—was begun by a Roman monk named Dionysius the Little, about the year 522 of our era. The two greatest works on chronology ever published were *The Art of Verifying Dates*, by French Benedictines, and *De Doctrinâ Temporum*, by the French Jesuit Petau.

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About the Bible.

The most ancient copy of the Bible now in existence is the Codex Vaticanus, in the Vatican Library at Rome. It is in Greek, and was written about the end of the fourth century. The Sinaitic Codex, now in St. Petersburg, also belongs to this century. The Alexandrian Codex, which was presented to Charles I., in 1628, by the Greek patriarch, is in the British Museum, and is supposed to have been written in the fifth century. The Codex Ephræmi, or Codex Regius, is also ascribed to the fifth century; a fragment is in the Royal Library at Paris.

Of the Septuagint version of the Bible, made from Hebrew into Greek about 280 B.C., the tradition is this: Josephus says that Ptolemy Philadelphus gave the Jews half a million sterling for a copy of the Old Testament, and to the seventy translators another half million for the translation. It was in general use in our Saviour's time, and the quotations in the New Testament are from the Septuagint.

The oldest Latin version (called the Italic, and said to have been made about the beginning of the second century) was revised, between 384 and 405 A.D., by St. Jerome, and, as adopted by the Church, is called the Vulgate. This version was authorized by the Council of Trent, in 1546. A critical edition was printed, by order of Pope Clement VIII., in 1593.

A MS. paraphrase, in English, of the whole Bible is in the Bodleian Library, at Oxford, and is dated by Usher as 1290. An English version of the Bible was printed in 1526. The "Douai" edition was printed in 1583–1610. The first English Bible printed in Ireland was at Belfast in 1704. The first Bible printed in America was the Bible in Natick or Massachusetts Indian, printed in 1663; the first German Bible in America was printed in 1743; the first in English in 1782; the first Catholic Bible in the United States in 1790.

The first polyglot Bible was that of Origen, commenced at Cesarea in A.D. 231, after he had spent twenty-eight years in collating MSS. The most important polyglot edition of the Bible was that of Cardinal Ximines, printed at Alcala, Spain, in 1514, and which was, in fact, the first complete Bible ever printed.

The Received Greek Text followed implicitly by Protestants was made up in a few weeks by Erasmus from very poor manuscripts. Celebrated Greek and Latin editions of the Bible were those of Aldus, 1518; of Robert Stephens (Etienne), 1546; and of Elzevir (the "textus receptus," or received text) in 1624. The division of the Bible into chapters is variously ascribed to Archbishop Lanfranc in the eleventh century, to Archbishop Langton in the thirteenth, and to Cardinal Hugo de Sancto Caro about the middle of the latter century. The present

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division into verses is said to have been introduced by the celebrated printer, Robert Stephens (1551–57).

The first Concordance of the Bible was made, in 1247, under the direction of Hugo de Sancto Caro, who, according to Abbé Lenglet, employed as many as five hundred monks upon it. Cruden's (the first Protestant) Concordance was first published in 1737, in London.

The Bible in the Middle Ages.

Ignorant or malicious writers have depicted the Middle Ages as eras of intellectual darkness and spiritual abasement; and especially have they widely disseminated a delusive belief that during those ages the laity were debarred from the study of the Bible. The records of authentic history (Protestant as well as Catholic) present a multitude of facts proving that the Catholic Church—then sole guardian and expositor of the Sacred Writings—during the epoch of her highest power and glory labored unceasingly to impart to the people a knowledge of the Scriptures. Her councils and her clergy, as we shall show, strenuously inculcated upon the laity the studious reading of Scripture as the surest aid to pious living. The laity, in the Middle Ages, did not commonly possess Bibles simply because one Bible then cost as much as hundreds would in our day. The Church had not then at her service either movable types or printing-presses, and each copy of the Bible required for its production a multitude of parchment skins and the continuous labor for months of a scribe. For instance, the Catholic Canon of Scripture contains 35,877 verses, making 12,783 folios, which would cover, on both sides, 427 skins of parchment, costing $412 25; the cost of copying would be $644 65. The cost at the present time, therefore, of a single copy of the Bible, made after the fashion of the Middle Ages, would be $1,056 90; and this without binding or illumination.

Some notion may be had of the estimation in which the Scriptures were held by the Church in the Middle Ages from a few facts here gathered from various sources: The eighth Council of Toledo, in 835, decreed that no one should be admitted to the priesthood who did not know by heart the whole of the Psalms as well as the Hymns of the Church, etc.; the Council of Pavia, in the ninth century, issued decrees of a like character, and it was directed that in the ordination of a deacon the bishop, having delivered into his hands the Book of the Gospels, should say: "Receive this volume of the Gospels, read and understand it, teach it to others, and in thine own actions fulfil all its precepts"; in the "Capitula data Presbyteris," of 804, we read, "First, that a priest of God should be learned in Holy Scripture, and rightly believe and teach to others the faith of the Trinity," etc.; the Canons of Ælfric,

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about 950, decree that "every priest before he is ordained must have the arms belonging to his spiritual work—*i.e.*, the Psalter, Book of Epistles, Book of Gospels, Missal," etc., "for these books a priest requires and cannot well do without," and each priest must be able to "well expound the Epistles and Gospels"; St. Jerome says, "Cultivate with diligent affection a knowledge of the Scriptures"; St. Anthony referred his monks to the same sacred source; "the monks," says Trithemius, "taught and explained the whole Scriptures"; St. Benedict avows that "those who aspire to the highest excellence must learn the means of attaining to it in the Bible"; the Rule of St. Benedict provided that the whole of the Psalms be gone through every week; among the precepts of Alcuin (an English prelate, reputed the most learned man of his time, and who was appointed Abbot of St. Martin's at Tours by Charlemagne) are these: "Write the Gospels in your heart"; "Read diligently, I beseech you, the Gospel of Christ"; "Be studious in reading the Sacred Scriptures"; Reculfus, Bishop of Soissons, in 879, admonishes his clergy that "each of you be careful to have a Book of the Gospels, a Missal, a Lectionary," etc.; Wolphelm, Abbot of Brunwillers, in eleventh century, caused the whole of the Old and New Testaments to be read through every year; a still more comprehensive system prevailed in the famous Benedictine Abbey of Clugni. John, Abbot of Gorze, "committed to memory all the lessons which are appointed for certain times in the Church"; St. Wilfrid, when at Rome, studied under St. Boniface, and "learned the four Gospels by heart"—as Beda remarks, "according to the general custom"; Peter the Venerable "retained in his memory nearly the whole of both Testaments"; Anselm, Bishop of Lucca, "knew almost all the Holy Scriptures"; and the same thing is told of many other ecclesiastics.

In the lavish magnificence in adornment of the Sacred Volume we may also trace an utterance of the veneration for the Bible which filled the hearts of clergy and laity: Pope Leo III. gave to one church a copy of the Gospels bound in pure gold and studded with precious gems; Pope Leo IV. presented to another church a copy of the Gospels bound in silver; Pope Benedict III. presented to the Church of St. Calistus a copy of the Gospels adorned with "plates of gold and silver, weighing nearly seventeen pounds"; the Emperor Michael sent as a present to St. Peter's, at Rome, a copy of the Gospels bound in pure gold and adorned with precious stones; the Emperor Charlemagne gave to St. Angilbert a copy of the Gospels written in letters of gold upon purple vellum; when the remains of SS. Sebastian and Gregory were removed to the Monastery of St. Médard, at Soissons, in 826, Louis le Debonnaire presented to it a copy of the Gospels written in letters of gold and bound in gold plates; the Empress Agnes presented to the Monastery of Monte Casino a copy of Gospels covered with gold and precious

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gems; Henry, Emperor of Bavaria, gave to the same monastery a copy covered with gold, adorned with jewels, and gorgeously illuminated; King Robert bequeathed to the Church of St. Aman, in Orleans, six copies of the Gospels—two of which were bound in gold, and two in silver; Hincmar, Archbishop of Rheims, caused the Gospels to be written for his cathedral in letters of gold and silver, and bound in plates of gold, resplendent with jewels; in the *Breve Recordationis* of Abbot Bonus mention is made of a Bible purchased in the eleventh century, by the Monastery of St. Michael at Pisa, for a sum equal to about $1,250 modern value; at a visitation of the treasury of St. Paul's, London, in 1295, there were found twelve copies of the Gospels bound in silver, some decorated with precious stones. Martene, in examining the archives of numerous monasteries and churches, in 1717–24, discovered many Bibles of great antiquity, written in letters of silver or gold, upon purple vellum, some of which "were so gorgeously encased that upward of twenty pounds of gold were used in the construction of their coverings." These precious bindings were sometimes used for secular purposes: When William Rufus imposed a heavy tax to pay for the purchase of Normandy, the Abbot of Malmesbury was compelled to strip the covers from several copies of the Gospels, in order to pay the amount levied upon his abbey. William de Longchamp, Bishop of Ely, in order to raise the sum of one hundred and sixty marks, which he contributed toward the ransom of Richard Cœur de Lion from captivity, pledged the covers of thirteen copies of the Gospels belonging to his church.

Having thus seen in what esteem the clergy held the Bible, we proceed to present a few facts showing their labors to disseminate it among the laity; for as Latin was then the universal language of learned Christendom, obviously translations were needed only by the unlearned. The Psalms were translated into *Saxon* by Bishop Aldhelm, about 706; the Gospels by Bishop Egbert, about 721; and the whole Bible by Bede in the tenth century, he having completed his task with the last verse of the Gospel of St. John a few moments before he expired. In 807, at the desire of Charlemagne, the whole Bible was translated into *French;* in 820, Otfrid, a Benedictine monk, composed in French a harmony of the four Gospels; in same century a version of Psalms in French was made by request of Louis le Debonnaire; in the twelfth century, at Metz, translations were made of the four Gospels, the Epistles of St. Paul, the Psalms, etc.; in the fourteenth century Raoul de Praelles made a French version of the Bible from Genesis to Proverbs, a copy of which is among the Lansdowne MSS. in the British Museum. In the Bibliotheque Nationale, Paris, are French versions, of twelfth century, of the Psalms; of thirteenth and fourteenth centuries, nearly sixty different versions, comprising translations of the entire Bible, of the New Testament, of the

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four Gospels, and of other portions of the Scriptures. Among the Cotton MSS., in British Museum, are a copy of the Gospels in French verse, a Harmony of the Gospels which belonged to Canute, a copy of the Book of Proverbs in Latin with interlinear Anglo-Saxon translation, a copy of Genesis and other books in *Anglo-Saxon*, a Harmony of the four Gospels and an *English* Bible of fifteenth century; among the Harleian MSS., in the same museum, are seven copies of French translations of the whole or portions of the Bible, two of which are accompanied by English translations; the four Gospels in Anglo-Saxon, copies of Books of Job and Tobias in English of the fourteenth century, and several copies of other portions of the Bible in the same language. A version of the whole Bible in English of the thirteenth century is now in the Bodleian Library; in the Bibliotheca Ambrosiana, at Milan, are several *Gaelic* interlinear translations of portions of Scripture, one of the most remarkable of which is a copy of the Psalms of the seventh century; Ulphilas, Bishop of the Goths, translated the New Testament into *Gothic* in the fourth century; in the University of Upsal is preserved a copy of the Gospel written upon vellum, in Gothic characters of gold and silver, supposed to be a thousand years old. About 930 Notker Labeo translated the Book of Job and Psalms into *German;* in eleventh century, a monk of Fulda made a version of the Canticles in Teutonic prose; in the Imperial Library of Volksgarten is a German Bible, in six volumes, translated in fourteenth century. In the library of the cathedral at Florence is a MS. of forty-two leaves, containing the first twelve chapters of Gospel of St. Luke, in *Italian* of sixth century; in Japanese Palace at Dresden is a Bible in *Bohemian* of fourteenth century. When in the thirteenth century the churches of Lesser Armenia and Cilicia submitted to the Holy See, and Haitho the King became a Franciscan friar, his first act was to prepare a translation of the entire Bible in *Armenian*. A version in *Swedish* was made under direction of St. Bridget, in fourteenth century; one in *Icelandic* was made in 1297; one in *Flemish*, by Jacobus Merland, in 1210; in latter end of fourteenth century St. Hedwiga had a translation made of the Bible in *Polish*. Translations of the New Testament into *Russian* were made in the tenth, eleventh, twelfth, thirteenth, and fourteenth centuries, and one of the entire Bible in fifteenth century. In *Spanish* there were several versions of the whole Bible; three in the Catalonian dialect, one of the twelfth century being in the Bibliotheque Nationale at Paris; one in the Valencian dialect, made in 1405 by Boniface Ferrer, brother of St. Vincent Ferrer; and one in the Castilian dialect, prepared by order of Alfonso the Wise, in thirteenth century. In this brief notice only a few are gathered, yet we have translations in *sixteen* modern languages, between the fourth and fifteenth centuries.

It remains only to show that the Church was as zealous in promoting the printing as in encouraging the copying of the Scriptures. Before

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the publication of Luther's German version of the Bible (1534), much lauded as the event which first made the Sacred Volume accessible to the people, there had issued from the press, with the sanction and at the instance of the Church, 626 editions of the Bible, or portions of the Bible, of which 198 were in the languages of the laity—*i.e.*, of the whole Bible, 30 in German, 26 in French, 20 in Italian, 19 in Flemish, 2 in Spanish, 6 in Bohemian, 1 in Sclavonic, and 94 of portions, chiefly the New Testament and the Psalms. In the ancient languages, there were 62 in Hebrew, of which 12 were of the Old Testament entire, and 50 of portions; 22 in Greek, of which 3 were of the Old, and 12 of the New Testament, and 7 of portions; and 343 in Latin, of which 148 were of the entire Bible, 62 of the New Testament, and 133 of separate books.

Among these editions some were remarkable in various ways, but we have space to name but two: Cardinal Ximenes' celebrated Complutensian Polyglot Bible, in six volumes folio, was printed at Alcala (Complutensis), in Spain. It was dedicated to Pope Leo X. The first edition, published in 1522, was at the expense of Cardinal Ximenes, and cost 250,000 ducats; three copies were printed on vellum, and six hundred on paper, the price of the latter per copy being fixed at 2½ crowns of gold (about $22 present value). Of this edition but four copies are known to be in existence. At the sale of the library of Count MacCarthy, of Toulouse, in 1817, a vellum copy of this Bible brought $3,123 40; the count having bought it at the Pinelli sale for $2,342 55.

The Bible for the Poor (Biblia Pauperum), consisting of engravings illustrating Scripture history, with texts, carved on wood, was printed early in the fifteenth century, and was compiled by Saint Bonaventure, general of the Franciscans, about 1260.

BLESSED VERONICA of Binasco relates the following: "One day, whilst at Mass, I cast a glance of curiosity at one of my sisters in religion. Immediately after, my guardian angel gave me such a severe reprimand for this fault as made me almost die from fright. Ah! how severe was the look he cast at me, and how sharp the words he spoke to me! 'Why did you give such unbecoming liberty to your eyes?' said he, 'why did you cast that look of curiosity at your sister? Indeed, this is not a little fault!' Then he gave me, in the name of Jesus Christ, a penance for my sin, over which I shed bitter tears for three days. Since that time I hardly ever again dared to make the least motion at Mass, for fear of being punished by the Divine Majesty."

IT is recorded by the rabbins that it was not lawful for any one to spit on any part of the mountain on which the Temple stood, ever to go through it to another place, or ever to gaze about in it.

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CARDINAL ALTIERI.

His Eminence Louis Cardinal Altieri was born at Rome in the magnificent palace of his ancestors, on July 17, 1805. His father was the Prince Don Paluzzo Altieri, head of this noble old Roman family,



which goes back to the middle of the tenth century, and gave Pope Clement X. to the Church in the year 1670.

The eldest brother of Louis succeeded to the title in 1834; the next one, Father Augustus, became a Jesuit. Louis began his career under the immediate eye of Gregory XVI., and lodged in the Vatican as private chamberlain to the Pope. His next step was to the secretaryship of the Congregation of Studies, whence he was promoted to the Nunciature at Vienna, and was consecrated by Gregory himself Archbishop of Ephesus, in the basilica of St. Mary Major, on the 17th of July, 1836. He gave the greatest satisfaction at the imperial court by his sound ecclesiastical

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knowledge, his loyal openness, and the charming urbanity of his manners. He was created a cardinal, but reserved *in petto*, on the 14th of December, 1840, and published on the 23d of April, 1845. During the more than twenty years of his cardinal's life he always occupied some of the most laborious and important positions in which a man of integrity could be placed, as Chamberlain of the Holy Roman Church, Archpriest of the patriarchal basilica of St. John Lateran, Lord Chancellor of the Roman University, and Bishop of the suburbicarian see of Albano, about fourteen miles from Rome.

When hundreds of bishops from all parts of the world came to Rome in 1867, at the invitation of the Holy Father, for the eighteenth centenary of the Apostles Peter and Paul, and for the canonization of several saints, the princely apartments of Altieri were thrown open for official meetings and social receptions, to the delight of all who had the good-fortune to be admitted there. Alas! a few weeks more, and he was dead. He was attending to his duty of receiving the oaths and distributing their diplomas to the students advanced to academical degrees in the university, when a hasty messenger arrived from his diocese to announce the sudden and awful visitation of the Asiatic cholera. Without a moment's hesitation, without returning to say good-by to his family so beloved, although he had a presentiment that he was going for ever, he broke up the meeting at the *Sapienza*, and, summoning a notary present to accompany him a little distance in his carriage, he made his will, let the man alight, and continued as fast as his horses could take him to the disease and terror stricken town of Albano. To get an idea of the scenes that occurred there during this short but terrific attack, one must read Manzoni on the pestilence that desolated Milan. The Cardinal-Bishop at once assumed complete control of the municipal as well as religious government of his see, and being nobly seconded by the Papal Zouaves (when almost all others had run away, although it was their duty to remain), in a few weeks the cholera was brought under; but not until His Eminence was seized with the fatal disease. He had overworked and exposed himself in the most regardless manner, utterly oblivious of his own person, that he might day and night on every occasion carry the sacraments and impart the last consolations of religion to the dying members of his flock. After a very brief but agonizing illness, borne with his usual sweetness of temper and resignation to the will of God, edifying all who saw him, this prince of the Church—prince by birth and by position—and good pastor of a humble flock, died on the 11th of August, 1867. Would to God that we had been able to apply to him Pope's lines on Mgr. de Belsunce, who in similar circumstances showed himself equally devoted, but with better fortune:

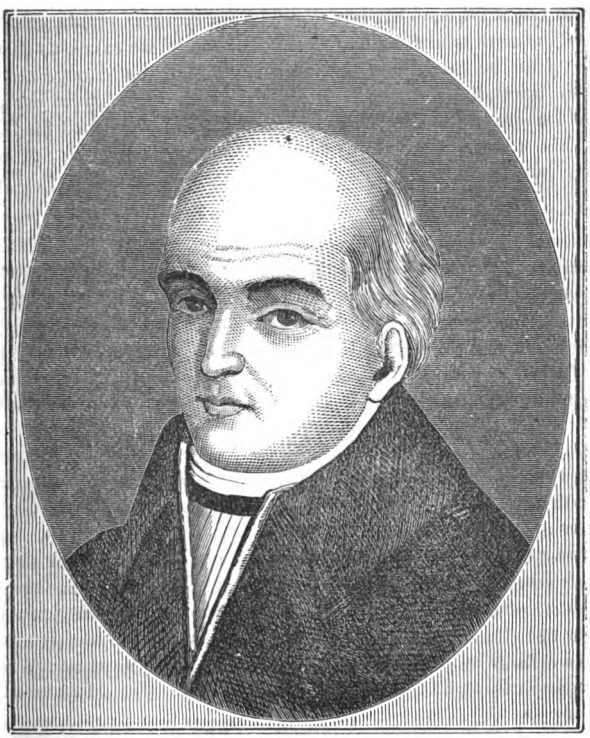
> "Why drew Marseilles' good bishop purer breath,
> When nature sickened and each gale was death?"

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The Cura Hidalgo.

THE WASHINGTON OF THE MEXICAN REVOLUTION.

The neighboring Republic of Mexico repeats in her decorations and uses on her postage-stamps, as her most illustrious son, the mild features of a priest, Michael Hidalgo y Costillas, to give, in Spanish style, both



his father's and mother's names. He was parish priest of Dolores, in the department of Guanajuato, and when the dissensions between Charles IV. and his son Ferdinand had involved Spain and her colonies in disorder, and enabled Napoleon to wrest the crown from both to place it on the brow of his brother Joseph, Hidalgo, like many others, saw in the influence of revolutionary France only certain destruction to religion. Joining with others to rescue Mexico and hold it for the lawful king, he

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appealed to his parishioners Sept. 14, 1810, and raised the standard of Mexican freedom. He was joined by adherents from every side, and in six weeks was marching on Mexico at the head of eighty thousand men, after gaining several victories. Five provinces recognized his authority. He was, however, utterly defeated at Puente de Calderon, January 17, 1811, and, after in vain endeavoring to rally the national army, was captured by treachery while endeavoring to escape to the United States. He was executed ten days afterwards. He was undoubtedly actuated by the purest feelings of patriotism and religion; but a priest can never take such a position without danger. Hidalgo could not control the enthusiasm he had excited, or moderate excesses that he deplored. Had he but given the impulse and left the management of civil and military affairs to more fitting hands, he might have won as honorable a name in the Church as our own Carroll, who used his influence for his country's freedom without compromising his priestly character.

MEMORABLE EVENTS.—The first embassy from China ever sent from that country to any European court was despatched to the Empress Anna in St. Petersburg, in the year 1732. The first Russian troops which had ever been seen in the centre of Europe was a body of 10,000 men under the command of Count Lacy (a general of Irish origin), who was sent by the Empress Anna, in 1735, to assist the Emperor Charles VI. of Germany, and advanced as far as the Rhine.

AGE OF POETS.—Ariosto died at the age of 59; Burns at 37; Byron at 36; Brainard at 32; Butler (*Hudibras*) at 68; Cowley at 49; Collins at 36; Cowper at 69; Camoens at 55; Dryden at 70; Dante at 56; Fessenden at 66; Goldsmith at 46; Gray at 55; Hogg at 63; Hemans at 41; Logan at 40; Milton at 66; Metastasio at 84; Mellen at 42; Moore at 73; Rockwell at 24; Shenstone at 50; Pope at 56; Spenser at 46; Scott at 61; Thomson at 48; Tasso at 51; White at 21; Watts at 74; Wordsworth at 80; Young at 81; Davies at 56; Mangan at 46; Procter at 39.

ST. TERESA, once appearing after her death, said that she would be willing to remain in purgatory until the day of judgment, if she could only return to earth long enough to say one Hail Mary.

TORYISM, that is, loyalty to persons, springs immortal in the human breast. Religion is a spiritual loyalty; and Catholicity is the only divine form of religion. AUBREY DE VERE.

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Fra Angelico.

Beato Angelico, the great Dominican painter, was born in 1387, at Vicchio, one of the fortified villages which crown the summit of the Apennines, in the province of Mugello, Tuscany, and died at Rome in 1455. At the age of twenty-nine he entered the Dominican monastery near Fiesole, where he took the name in religion of Giovanni da Fiesole. Here he passed his days in the devout discharge of his art. From the beauty of his angels and saints he was called by his countrymen *il beato*, the blessed, and *angelico*, the angelic. All his paintings were of sacred subjects, and he never accepted money for any of them, and never commenced them without first offering up a prayer. He visited Rome at the special command of Pope Nicholas V., and was requested to decorate the Papal chapel, which he did. The Holy Father offered him the archbishopric of Florence, but his humility would not allow him to accept this dignity; but he recommended a brother monk for the position, which he obtained. He painted frescos in his own monastery and in the Church of Santa Maria Novello at Florence, as well as numerous miniatures and easel-pictures, of which the Louvre in Paris possesses a noble specimen—the "Coronation of the Virgin."



The gallery of the Academy of Fine Arts at Florence is the richest in Beato Angelico's pictures. His most remarkable work—and critics say his best—is the "Descent from the Cross." His paintings, large and small, number in all one hundred and twenty-five.

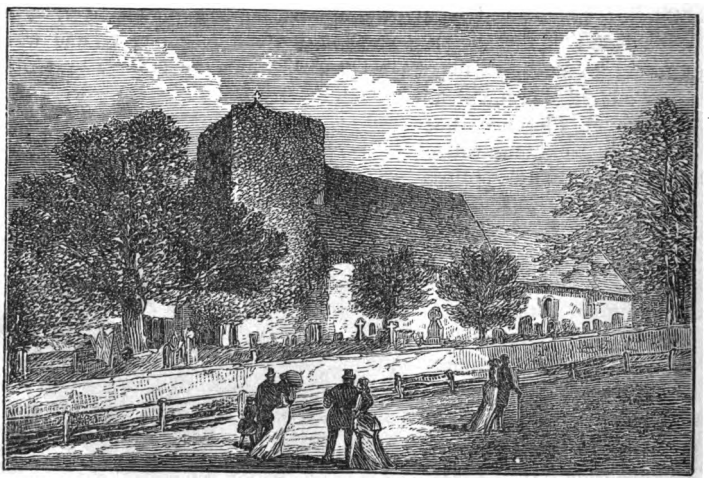
If my principles cannot stand contempt and ridicule, I must be very weak. If you fear that yours cannot, look at the matter coolly for one moment. Ask yourself, Which of my limbs can contempt and ridicule break? Which of my eyes can they destroy? Of which of my senses can they deprive me? They cannot do me the slightest harm except by causing me to abandon my principles. If I am firmly resolved not to do this, I am perfectly safe from the shafts of either.

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St. Martin's Church, Canterbury.

THE FIRST CHURCH FOUNDED BY ST. AUGUSTINE.

We give an engraving of the Church of St. Martin, Canterbury, England, said to be erected on the site of the church in which St. Augustine first preached in England under the protection of Queen Bertha. It has a picturesque appearance, and its ivy-mantled tower appropriately marks one of the cradles of Christianity in England. In the



neighboring Church of St. Pancras, now, alas! turned into a pig-sty, Queen Bertha is said to have been buried. Its quaint chancel-arch is trimmed with red bricks, and near it is the remains of a Roman wall formed of the same material, said to have been erected in the age of Constantine. This wall forms the boundary of the old Monastery of St. Augustine, which was reformed by St. Dunstan, but, like so many other old Catholic institutions, is now a college belonging to the Church of England.

To preserve decorum (*guardar il decoro*) means, for the Castilian, to respect himself and others, to endure misery without complaining, and to preserve, even in the greatest poverty, the sentiment of man's dignity.

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Sister Mary Monica.

Albine Gadbois, known in religion as Sister Marie de Bon Secours, of the Order of Providence, the foundress of an institution for deaf mutes in Montreal, was born at Belœil, Rivière Chambly, on the 22d of January, 1830. She was one of a family of eight children, each of whom felt the vocation to the religious life which seven of them lived to embrace. Five of the daughters entered the Order of Providence, one became a Gray Nun, and another a Sister of the Holy Names of Jesus and Mary; while the only son died before completing his studies for the priesthood. Albine herself entered the novitiate of the Sisters of Providence on the 17th of May, 1847. On completing her novitiate she was sent to a school established by her Order at Longue Pointe, where her compassionate heart and her zeal for souls were kindled by the sight of two deaf mutes among the pupils. Her efforts to instruct them, owing to her ignorance of the proper methods and her failure to master such books treating of the subject as fell into her hands, were for some time utter failures. Providence at length sent to her aid the curé of a neighboring village—the Abbé Lagorce, who was thoroughly acquainted with the methods of the famous Abbé l'Epée. The desires of Sister Marie de Bon Secours were at last gratified, and her success so soon brought more of these unfortunates under her care that it became necessary to think of providing separate accommodation for them. Her first asylum for their reception was opened at Longue Pointe in February, 1851; but the constant increase of pupils soon necessitated a removal to Montreal, where the institution was finally established in the Rue St. Denis. Not contented with her personal efforts, she sent in 1870 two of the sisters associated with her to Belgium, to learn the methods by which deaf mutes are taught to read from the lips of those who address them, and to articulate their replies.

At present the house in the Rue St. Denis, situated as it is in one of the pleasantest and healthiest quarters of Montreal, and surrounded by spacious grounds, offers peculiar attractions to those having these unfortunates in their charge. Of course only girls and women are received. The pension is low—about two hundred dollars in currency. Either French or English is taught, and the pupils are also thoroughly instructed in the details of housekeeping. A chaplain is permanently attached to the institution, and the inmates taught to know and practise their religion. Since the death of Sister Marie de Bon Secours, which took place on the last day of October, 1874—the institution has been under the charge of one who was her coadjutor for sixteen years, and who thoroughly understood both her aims and her desires.

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Solving the Epitaph,

In the Almanac for 1875 we printed the following epitaph, and requested answers in its solution:

"Here lie
Two grandmothers with their two granddaughters—
Two husbands, with their two wives—
Two fathers, with their two daughters—
Two mothers, with their two sons—
Two maidens, with their two mothers—
Two sisters, with their two brothers—
Yet six corpses in all lie buried here;
All born lawfully, as will appear."

Even as the direful riddle of the Sphinx found its expounder, so this monumental mystery, though a poser, has found its disposer. We have received a score of quaint and curious solutions. Not a few learned and reverend fathers have endorsed the old saw,

"A little nonsense now and then
Is relished by the wisest men,"

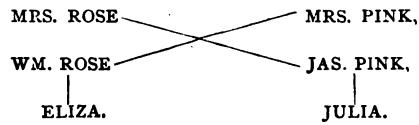
by taking a turn at this "witty invention." They believe, with Barrow, that one of the functions of wit is "to divert the mind by gratifying curiosity with its rareness or semblance of difficulty and by provoking to gayety and airiness of spirit." They have undoubtedly contributed "diversion to others by their complaisance." More than one famous writer has defined wit to consist in discovering half-hidden meanings. Sydney Smith affirms that none but a wit can discover wit.

Bishop Cameron, of Arichat, N. S., sends us our riddle neatly turned inside out in a couple of lines headed:

"TWO WIDOWS.

"Each gave her own son to the other to wed;
Then each bore a daughter; now all *six* are dead."

We cannot readily reproduce the graceful little diagram sent us by the Rev. Father D. O'Donaghue, of Indianapolis. Our stiff illustration is no more to be compared with the original than with the monogram of Apelles:



John Treacy, of New York, a straightforward man, sends a rectilinear diagram equivalent to the above.

Pauline V. Courcelle gives this variation:

"Two brothers, widowers, with one daughter each, re-marry, each taking the mother of the other's deceased wife." It follows that widower No. 1 is a father, uncle, husband, step-grandfather, step-grand-uncle of his own daughter. This solution will also satisfy the conditions of the "Paradoxical Wedding."

Of the large number of explanations offered those above were most satisfactory.

William Hines, John Grady, T. H. McKervey, John A. Hayes, John

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Flanagan, J. R. Kelly, Martin Loughrane, and M. C. Sheridan were also correct in their analyses.

Some solutions utterly fail because inconsistent with the prime condition of lawful marriage. Some correct renderings are so comprehensive, so precise, and so repetitious that the editor was utterly crushed by the burden. The wills of Edmund Burke and Chancellor Kent were like horn-books in comparison. That our readers may have *their* share of work and criticism, we print the following specimen:

"A was a widow, and had one daughter, B. C was a widower, and had one son, D. D married A, and C married B, who had two daughters, E and F." Mark the *explanation:* "A was the grandmother to E and F, making *her two* grandmothers: E and F were the two granddaughters; C and D were the husbands of A and B; C was the stepfather of B and the father of D, making *him two* fathers"! etc., etc. "E and F were the two sisters, and D being the son of their father, C, it makes him a brother to E and F each, hence *D* is *two brothers*"!! Peroration *poetical:*

"Thus you see that I do find
Twenty-four in six combined;
One mathematical rule
I have learnèd while at school
Is called Compound Reduction;
Whether it be ascending
Or a contra descending,
I think it's a true production."

Apropos to epitaphs, it may be that some enthusiastic antiquarian will be able to add something to the stock of knowledge we possess respecting the ancients by deciphering the following:

Bene
A. T. H. TH. ISST.
onere. Pos. ET.
H. CLAUD. Cos-TER. TRIP
E. SELLERO
F IMP.
IN. GT. ONAS DO
TH. HI.
S. C.
ON. S OR
T. I. NE.

Does it refer to the Emperor Claudian?

The following inscription on a monument to Silo, in three Latin words, may be read 270 ways:

T I C E F S P E C N C E P S F E C I T
I C E F S P E C N I N C E P S F E C I
C E F S P E C N I R I N C E P S F E C
E F S P E C N I R P R I N C E P S F E
F S P E C N I R P O P R I N C E P S F
S P E C N I R P O L O P R I N C E P S
P E C N I R P O L I L O P R I N C E P
E C N I R P O L I S I L O P R I N C E
P E C N I R P O L I L O P R I N C E P
S P E C N I R P O L O P R I N C E P S
F S P E C N I R P O P R I N C E P S F
E F S P E C N I R P R I N C E P S F E
C E F S P E C N I R I N C E P S F E C
I C E F S P E C N I N C E P S F E C I
T I C E F S P E C N C E P S F E C I T

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CATHOLIC CHRONOLOGY FOR THE UNITED STATES.

From September, 1874, to September, 1875.

SEPTEMBER, 1874.

SEPT. 6—Ded. of new school, St. Peter's, N. Y.
Ded. of new schools, St. John's, St. Louis, Mo.
Corner-stone of cathedral school, Covington, Ky., laid.
Ded. of a new church, Tenafly, N. J.
Corner-stone of Holy Angels' Church, Buffalo, N. Y., laid.
Corner-stone of Sacred Heart Church, Bellevue, Ky., laid.
Ded. of St. Boniface's, German Church, St. Paul, Minn.
Ded. of a new church near Fort Lapwai, Indian Territory.
Rev. M. Coughlan, ord. at New Iberia, La.
Death of Rev. J. Daly, New Castle, Del.
7—Death, in Ireland, of Rev. J. A. Walpole, of Buffalo Diocese.
8—Ord. of Frs. R. Hostman, T. Aventz, A. Schroer, C. Wenzel, O.S.F., at St. Louis, Mo.
Death of Father J. B. Duffy, C.S.R., in New Orleans, La., aged 48.
Ded. of St. Columba's Church, Conception, Mo.
9—Death of Rev. I. N. B. Wells, Suspension Bridge, N. Y., aged 28.
10—Death of Rev. A. J. Brennan, Rochester, N. Y., aged 24.
13—Corner-stone of St. Mary's Academy, Newark, N. J., laid.
Ded. of a new ch., Spring Brook, N. Y.
Re-ded. of Church of the Assumption, Philadelphia, Pa.
Corner-stone of St. Michael Parochial School, New Orleans, La., laid.
Death of Rev. J. Walsh, of Wilton Junction, Iowa.
Ded. of new church in Delano, Minn.
15—Death of Father J. Bruneman, O.S.F., Brooklyn, N. Y., aged 58.
16—Death of Rev. P. J. Cantwell, Paterson, N. J., aged 34.
SEP. 18—Death of Mother Frances, U. S. Marine Hospital, Louisville, Ky.
19—Ded. of Convent "Notre Dame," Worcester, Mass.
20—Corner-stone of the Church of Immaculate Heart of Mary, Chester, Pa., laid.
Ded. of new church, Lexington, Mo.
Ded. of St. Malachi's Church, Arlington, Mass.
Corner-stone of new church, at New Manchester, Conn., laid.
Corner-stone of St. Andrew's Church, Avondale, O., laid.
21—Ord. of Revs. M. Leithard, P. Watry, P. Mahren, O.S.B., at St. Paul, Minn.
Death of Rev. P. Birmingham, Chicago, aged 37.
23—Death of Sister Mary Frances, Visitation B. V. M., New Utrecht, L. I., aged 36.
24—Ded. of Chapel of Sisters of Charity, Cedar Grove, Cincinnati.
25—Death of Sister M. Clare (Rebecca de Costa), New Orleans, La., aged 88; a convert by Bishop Cheverus, and an inmate of the Charlestown Convent the night it was burnt.
27—Corner-stone of the Convent of Little Sisters of the Poor, Troy, N. Y., laid.
Corner-stone of St. John's Church, New Bedford, laid.
Corner-stone of St. Andrew's Church, Avondale, near Cincinnati, laid.
Ord. of Revs. H. Schrage and B. Stemker, at St. Louis, Mo.
Ded. of addition to the church in Crittenden, N. Y.
30—Death of Mother Alexandrina and Sisters Clotilda and Ann Teresa, all of St. Joseph's, of yellow fever, Warrington, Fla.
—.—Corner-stone of Church of St. Rose of Lima, Chesapeake City, Md., laid.

OCTOBER.

OCT. 4—Ded. of St. Matthew's Church, Summit, Pa.
Corner-stone of the Church of the Sacred Heart, East Cambridge, Mass., laid.
Ded. of school-house, Church of Holy Innocents, N. Y.
Corner-stone of St. Augustine's Church, St. Louis, Mo., laid.
9—Death of Rev. M. A. Conyngham, N. Y.
11—Ded. of St. Pius' Church, Chicago, Ill.
Ded. of a new church, Astoria, Or.
Ded. of a new church, Cedar Lake, Minn.
Ded. of a new school (for negroes), New Orleans, La.
Ded. of a new church, Jaynesville, Pa.
12—Death of Rt. Rev. F. P. McFarland, Bp. of Hartford, Conn., aged 55.
Death of Rev. J. Bennett, Water Valley, Miss.
17—Death of Rev. J. B. Jobert, New Orleans, La.
Death of Brother Francis, Louisville, Ky., aged 32.
18—Corner-stone of a new church, Weymouth, Mass., laid.
Corner-stone of St. Agatha's Church, Philadelphia, Pa., laid.
OCT. 18—Corner-stone of the Chapel of Little Sisters of the Poor, Washington, D. C., laid.
Ded. of a new church, Washington Heights, Chicago, Ill.
Ded. of St. Patrick's Church, Bellefontaine, O.
Corner-stone of new church, "Precious Blood," Providence, R. I., laid.
Corner-stone of a new church, Brighton, O., laid.
Ded. of the Church of Assumption, B. V. M., St. Paul, Minn.
Ded. of the Church of "Seven Dolors," Warren Co., Pa.
19—Ded. of cemetery at Osceola, Pa.
21—Death of Sister M. Elizabeth, Gray Nuns, Buffalo, N. Y., aged 28.
22—Corner-stone of Convent of Notre Dame, Baltimore, Md., laid.
Death of Rev. J. Van Dewiel, Covington, Ky.
25—Ded. of the Church of the Sacred Heart, East Liberty, Pa.
Ded. of the Chapel of Little Sisters of the Poor, Baltimore, Md.
Ded. of new church, Blanchester, O.

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OCT. 25—Ded. of St. Mary's Church, New Haven, Conn.
Ded. of St. Patrick's Church, Aurora, N. Y.
Ded. of new church, Caledonia, Minn.
Corner-stone of new church, Woonsocket, R. I., laid.
Re-ded. of St. Patrick's Church, Bellefontaine, O.
Corner-stone of new church, Brighton, O., laid.
Death of Sister Teresa, of the Good Shepherd, Philadelphia, Pa., aged 54.
26—Death of Rev. G. Stroebel, St. Mary's, Philadelphia, Pa.
27—Death of Rev. F. X. Kutassy, Evansville, Ind., aged 73.
Death of Rev. P. Fitzmaurice, Jersey City, N. J., aged 52.
OCT. 27—Death of Mother M. Frances, of the Good Shepherd, Louisville, Ky.
28—Death of Mother Aloysia Winkler, Ursuline Convent, New Orleans, La., aged 63.
29—Death of Rev. A. Lemonnier, Notre Dame, Ind.
30—Death of Rev. C. Cheve, Faribault, Minn.
31—Death of Rev. John O'Brien, Lowell, Mass., aged 72.
Ord. of Revs. J. Quattman and F. Kemper at Cincinnati.
— —St. Peter's Church, Mokelumne Hill, Cal., burnt.
— —Ded. of the Church of St. John, Monroe, Mich.
— —Corner-stone of a new church for Bohemians laid, Cedar Rapids, Wis.
— —Ded. of a new church, Lexington, Mo.

NOVEMBER.

NOV. 1—Corner-stone of St. Mary's Church, Syracuse, N. Y., laid.
Corner-stone of Catholic Asylum, Buffalo, N. Y., laid.
Corner-stone of St. Michael's Church, Chester, Pa., laid.
Corner-stone of Chapel of Little Sisters of the Poor, Philadelphia, Pa., laid.
Ded. of a new church, Chicago, Ill.
Ded. of St. Lawrence Church, Knottsville, Ky.
2—Con. of a new cemetery near Albany, N. Y.
Con. of St. Peter's Cemetery, Mendota, Minn.
3—Death of Sister M. Firmine, Notre Dame, Newark, N. J.
5—Death of Right Rev. D. W. Bacon, of Portland, Me., aged 60.
8—Corner-stone of St. Mary's School-house, Buffalo, N. Y., laid.
Re-ded. of St. Francis Xavier's Church, Baltimore, Md.
Ded. of St. Clement's Church, Coshocton, Pa.
12—Death of Rev. H. N. Gillespie, C.S.C., Notre Dame, Ind., aged 43.
13—Death of Rev. J. C. McSweeney, N. Y., aged 27.
14—Corner-stone of St. Mary's Church, Plainfield, N. J., laid.
15—Ded. of Church of the Sacred Heart, Taunton, Mass.
Ded. St. Joseph's Church, Hoboken, N. J.
Ded. of parochial school-house, Dover, Del.
Death of Rev. E. Martin, Dushore, Pa., aged 32.
NOV. 15—Death of Rev. D. O'Brien, Gallitzin, Pa.
Corner-stone of a new church, Sedalia, Mo., laid.
18—Death of Sister Mary Clare, Mount St. Joseph's, Hartford, Conn., aged 23.
Corner-stone of St. Mary's Church, Syracuse, N. Y., laid.
19—Ded. of Benedictine chapel, Erie, Pa.
20—Ded. of St. Agnes' Church, Avon, N. Y.
Death of Sr. Mary, of the Good Shepherd, Louisville, Ky.
21—Re-ded. of church, Black Brook, Buffalo, N. Y.
Ord. of Rev. A. J. O'Brien, Columbia, Pa.
22—Corner-stone of new church, "Our Lady of Lourdes," Fall River, Mass., laid.
Re-ded. of St. John Baptist's Church, Buffalo, N. Y.
Ded. of the Church of "Sacred Heart," Bellevue, O.
Ded. of the Chapel of Little Sisters of the Poor, St. Louis, Mo.
Death of Rev. T. O'Neil, Emmittsburg, Md., aged 70.
Ded. of St. Mary's Church, Parker's Landing, Pa.
Ded. of St. James's Church, Petrolia, Pa.
Death of Madame Conners, Convent of the Sacred Heart, Rochester, aged 39.
25—Death of Father N. Berchem, C.SS.R., New Orleans, La.
26—Ded. of St. Joseph's Church, Willimantic, Conn.
28—Death of Rev. P. M. Ward, St. Stephen's, Pittsburg.
29—Ded. of St. John's Church, Buffalo, N. Y.
Ded. of St. Mary's Church, Bangor, Me.

DECEMBER.

DEC. 3—Ded. of St. Mary's Church, Onoville, N. Y.
Death of Rev. J. Byrnes, Pittsburg, Pa.
Corner-stone of St. Vincent's College, Santa Barbara, Cal., laid,
5—Death of Rev. J. J. Buckley, of Scottville, N. Y., at Falls City, Neb.
Death of Sister M. Virginia, Loretline, Las Cruses, Arizona, aged 22.
6—Ded. of the new Church of "Sacred Heart," Augusta, Ga.
Death of Sister M. Gertrude, Notre Dame, Cincinnati, O.
Death of Sister M. Flavia, Little Sister of the Poor, Cincinnati, O.
8—Con., in cathedral, Mobile, Ala., of Rt. Rev. A. D. Pellicer, Bishop of San Antonio, Tex., and Rt. Rev. D. Manucy, Vicar-Apostolic of Brownsville, Tex.
DEC. 8—Corner-stone of St. Augustine's Church, Newark, N. J., laid.
Ded. of chapel, Ursuline Convent, Cleveland, O.
Ded. of cemetery at Kellyville, Pa.
Ded. of the new church of our Lady of Lourdes, Cincinnati, O.
12—Death of Rev. J. L. O'Keeffe, near Niagara, N. Y.
13—Ded. of new church at Reading, O.
Ded. of St. Patrick's Church, Elmira, N. Y.
Death of Rev. J. Purcell, Brooklyn, N. Y.
Death of Brother Antony, Notre Dame, Ind.
15—Ord., at Fort Wayne, Ind., of Revs. C. W. Schmidt and F. Franzen.
Ded. Church of Assumption, B.V.M., New Egypt, N. J.

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DE . 5—Ded. of St. Elizabeth's Chapel, New Haven, Conn.
13—Ord., in Baltimore, Md., of Revs. A. Curtis, F. Fowler, J. Frederick, J. O'Donohoe, S. Keegan, J. Cunningham, J. Gleeson, D. Hayes, W. Kelly, M. Gettigan, and J. Reilly.
19—Ord., in Brooklyn, of Rev. M. O'Dowd.
Ord., in Pittsburg, of Revs. — Kane and — Brennan.
Ord., at St. Vincent's Abbey, Pa., of Fathers C. Eckl, E. Pierron, and D. Block, O.S.B.
Ord., in Montreal, of Revs. M. T. Boylan, J. Gibbons, T. B. Lowney, J. J. Hanselman, J. Marrin, J. J. Galligan, and T. B. Joynt, for United States.
Ord., in Troy, N. Y., of Revs. W. J. Hogan, W. H. Ryan, J. M. Brelivet.
DEC. 19—Ord., at St. Thomas, Ky., of Revs. J. Baxter, H. J. Carmanns, F. X. Gaugel, O.S.F., P. P. Gudermann, O.S.F., and D. Meier, O.S.F.
21—Death of Sister St. John, Society of Holy Children of Jesus, Philadelphia, Pa., aged 33.
27—Ord., at St. Louis, Mo., of Rev. S. Reilly.
Right Rev. A. D. Pellicer installed Bishop of San Antonio, Texas.
Ded. of St. Nicholas' Ch., Buffalo, N. Y.
Death of Rev. P. McManus, of Springfield, Mass.
30—Death of Rev. T. Fox, Schuylkill Falls, Pa.
Death of Rev. J. B. Reynolds, Jewett City, Conn.
Ord., in Cincinnati, of Rev. C. J. Roeper, of Detroit.

JANUARY, 1875.

JAN. —Ord. of Rev. W. H. Ryan, Albany, N. Y.
— —Death of Sister M. Teresa (Durst), Sister of Charity, New Orleans, La.
3—Ded. of a new church for colored people, Savannah, Ga.
Death of Sister Mary of the Sacred Heart, Notre Dame, Boston, Mass.
4—Death of Brother Paul, Notre Dame, Ind.
6—Death of Rev. J. A. Kinsella, New York, aged 63.
7—Death of Rev. A. L. Hitzelberger, S.J., in Boston, Mass, aged 70.
Death of Rev. A. Lafont, N. Y., aged 63.
Death of Rev. P. J. Murphy, Watertown, Wis.
13—Ded. of a new church at Wayne, Mich.
14—Death of Sister Mary, Orphan Asylum, Mobile, Ala.
Death of Sister Mary Callaghan, St. Louis, Mo.
Death of Sister Clementine, Sister of Charity, Brooklyn, N. Y.
15—St. Alphonsus' Church, Wheeling, Va., burnt.
16—Death of Brother Agatho, St. Joseph, Mo.
17—Ded. of a new church, La Rue, O.,
JAN. 20—Death of Rev. J. P. Woods, Morrisania, N. Y.
21—Death of Rev. W. B. Campbell, Ottawa, Ill., aged 30.
22—Death of Brother Hospicius of Mary, in Albany, aged 31.
Death of Rev. Charles Rainoni, Marblehead, Mass., aged 80.
23—Death of Father C. Canelli, S.J., in San Francisco, Cal., aged 37.
24—Ded. of St. Francis's Church, Farmersville, N. Y.
Basement of St. Teresa's Church, Brooklyn, N. Y., formally opened.
Death of Rev. J. Tuohey, Buffalo, N. Y., aged 65.
25—Death of Father O'Donovan, O.S.A., Schaghticoke, N. Y.
27—Death of Sister M. Catherine, of St. Joseph, Philadelphia.
Death of Rev. J. McHugh, Hecksherville, Pa.
29—Death of Rev. C. P. Maistre, New Orleans, aged 55.
30—St. Mary's Church, Putnam, Ct., burnt.
Death of Rev. W. J. Heaphy, New Orleans, La
31—Ded. of Chapel for Italians, New Orleans, La.

FEBRUARY.

FEB. 2—Death of Rev. E. Koch, St. Peter's, St. Louis, Mo., aged 43.
4—Death of Rev. T. Conners, St. Louis, Mo., aged 30.
6—St. Patrick's Church, New Haven, Ct., burnt.
7—Ord. of Rev. A. Geisenoff, in Buffalo.
Ded. of "Pio Nono" College, Atlanta, Ga.
11—Death of Rev. J. B. Goeldlin, S.J., New Orleans, La.
12—Death of Sister M. Eusebia, Cincinnati, O.
14—Death of Sister Mary, Mobile, Ala.
Ded. of Church of the "Immaculate Conception," Washington, D. C.
20—Ord., at our Lady of the Angels, Suspension Bridge, N. Y., of Revs. J. McGrath, D. Dunbar, J. C. Riely, T. Johnston, and C. Caraher, for Buffalo, N. Y.; Revs. M. Malone, M. Denison, M. Boylan, and C. Curtin, for Brooklyn, N. Y.; Revs. T. McDermott and T. Murtaugh, for Dubuque, Ia.; Rev. T. S. Cullen, for Albany; at Fort Wayne, Ind., Revs. B. Hartman and J. F. Lang.
FEB. 21—Death of Rev. J. J. Corr, St. Bridget's Church, N. Y.
23—Death of Sister Angelique, Notre Dame, Lawrence, Mass.
28—Death of Sister Mary Stanislaus, Immaculate Heart of Mary, Monroe, Mich.
Ded. of German School, Boston, Mass.
— —Death of Sister M. Genevieve, Immaculate Heart of Mary, Detroit, Mich.

MARCH.

MAR. 2—Death of Sister Basilissa, Georgetown, D. C., aged 75.
5—Death of Very Rev. J. Conlan, V.G., Cleveland, Ohio, aged 74.
7—Ord. of Rev. T. Korbutowikx, at St. Hedwige's Mission, Texas.
Ord., at St. Augustine's, Philadelphia, Pa., of Fathers P. A. Marsden, P. C. Magorven, O.S.A., and Rev. H. Krake, by Bishop Crane, of Australia.
MAR. 7—Ded. of St. Michael's School, New Orleans, La.
8—Ded. of a new church at Middleport, N. Y.
Death of Sr. Martha, Visitation, B.V.M., Georgetown, D. C., aged 85.

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MAR. 11—Ded. of St. Catherine's Institute, first wing, Baltimore, Md.
13—Death of Father Montariol, Chaplain to Xaverian Bros., Louisville, Ky., aged 62.
14—Ded. of St. Andrew's Church, Avondale, Mass.
15—Death of Sister M. Angela, Visitation B. V. M., Wheeling, Va., aged 29.
16—Death of Sister Isabel, St. Vincent's Asylum, Louisville, Ky.
17—Ded. of St. Patrick's Cathedral, Newark, N. J.
MAR. 19—Death of Sr. Ann Alexis, Boston, Mass.
23—Death of Rev. C. Brady, Cazanovia, N. Y., aged 40.
24—Death of Rev. Paul Marie Lecorre, Yazoo City, Miss., aged 44.
Death of Sister M. Joseph, Chicago, Ill.
25—Death of Rev. P. Byrnes, Rochester, N. Y.
26—Death of Sister Isabella, Loretto, Ky., aged 75.
28—Death of Father W. Hartnett, O.S.A., Lawrence, Mass.
Death of Rev. J. Dougherty, Indian Creek, Mo.

APRIL.

APR. 1—Ord., at Woodstock College, Md., of Revs. W. H. Sumner, P. H. Toner, E. J. Devitt, W. F. Scanlan, F. W. McLaughlin, F. J. O'Neil, W. T. Whiteford, C. H. Heichmar, A. Averbeck, J. J. Stephens, T. A. Van de Moortel, J. E. Desy, all of Society of S.J.
Death of Rev. J. J. O'Leary, of Selma, Ala.
Death of Rev. C. Donahoe, Chelsea, Mass.
3—Ord., at Fort Wayne, of Revs. T. Ryan and C. Zany.
4—Ded. of the Church of Immaculate Conception at Chicago, Ill.
6—Death of Brother L. Kenning, C.SS.R., New Orleans, aged 68.
Death of Madame Daly, Sacred Heart, St. Louis, aged 42.
7—Death of Sister Agnes, Notre Dame, New Orleans, La., aged 48.
8—Death of Rev. G. A. Hamilton, Lafayette, Ind., aged 65.
11—Ded. of St. Bridget's Ch, Rochester, N.Y.
14—Death of Sister M. Lazarus, of Holy Names of Jesus and Mary, Portland, Or.
17—Ord. of Rev. M. A. Hartnedy, Columbus, O.
Ord. of Rev. P. R. Glendon, New Orleans, La.
APR. 18—Re-ded. of St. Stephen's Church, Boston.
Death of Sister Mary Clovis, Notre Dame, Govanstown, Md., aged 34.
19—Death of Sister Mary Magdalen, of the Good Shepherd, N. Y.
21—Ord. of Rev. F. N. Bruck, O.S.B., at Latrobe's, Pa.
Death of Brother Cassian, Christian Brother, Brooklyn, N. Y.
23—St. Joseph's Church, San José, Cal., destroyed by fire.
Death of Sister M. Cecilia, Sister of Mercy, Norwich, Conn, aged 19.
25—Ded. of basement of Church of "Sacred Heart," Wilmington, Del.
Ded. of Ch. of "Our Lady of Lourdes," Trenton, N. J.
Death of Father Karge, O.S.F., Cincinnati, Ohio.
26—Ord. of Rev. M. Deacon, of Albany, at St. Sulpice, Paris.
27—Death of Rev. J. J. Menge, Cincinnati, Ohio, aged 45.
The "Red Cap" conferred on His Eminence, Cardinal McCloskey, in St. Patrick's Cathedral, N. Y., in the presence of 5 abps., 16 bps., and 250 priests, by Abp. Bayley, the Pope's delegate for the occasion, Monseigneur Roncetti being the Apostolic Ablegate.

MAY.

MAY 1—Death of Sister Michille, Ursuline Convent, St. Martin's, Ohio.
Death of Mother Ferdinand, Mercy Hospital, Chicago, Ill.
2—Corner-stone of St. Joseph's Chapel, Little Sisters of the Poor, near Cincinnati, Ohio, laid.
Ded. of orphan asylum, Pomeroy, Ohio.
Ded. of a new church, Decatur, Ind.
Ded. of a new church at Millvale, Pa.
Abp. Williams invested with the pallium, by Cardinal McCloskey, in the Boston Cathedral.
6—Death of Sister M. Alphonse, Davenport, Iowa.
9—Death of Rev. S. McNulty, Decorah, Iowa.
Ded. of a new church, Watsonville, Cal.
Ded. of a new church, Texarkana, Tex.
Ded. of new churches, Warren Centre and West Warren, Mass.
Ded. of Church of "The Holy Family," Waterford, N. J.
13—Eighty-third Birthday of PIUS IX. Quem Deus diu sospitet!
Death of Brother Basilicus, Philadelphia, Pa., aged 23.
14—Death of Rev. J. Paganini, San Francisco, Cal.
15—Ord. of Fathers H. L. Magerney and M. Tracy, S.J., and Rev. D. M. Makey, Cincinnati, Ohio.
16—Death of Brother Agilbert, La Salle College, Philadelphia, Pa., aged 30.
MAY 16—Corner-stone of St. Michael's Church, Georgiaville, R. I., laid.
Corner-stone of St. Mary's Church, Bridgeport, Conn., laid.
Corner-stone of the Church of the Holy Ghost, Cold Water, N. Y., laid.
Ord., in Harrisburg, of Revs. J. Igo, L. McKenna, P. McCullough, P. McDevitt, of Harrisburg; Revs. J. Logne, J. McDermott, of Philadelphia.
17—Ord. of Revs. F. Hayden and J. Tobin, in Pittsburg.
Ded. of St. Antony's, German Church, Lancaster, Pa.
18—St. Ann's Church, near Baltimore, robbed of its sacred vessels.
19—Death of Father L. Mayer, O.S.B., Newark, N. J.
Death of Rev. J. Woll, Newport, Ky.
20—Ord. at Ilchester, Md., of Revs. P. Kummert, N. King, J. Rebhan, J. Lowecamp, F. Murphy, J. Liebfritz, S. Breihof, A. Kuhlman, A. McInerny, H. Dressman, J. McLaughlin, C. Schmidt, P. Bausch, E. Wegel, C. Sigle, C.SS.R., and Fathers Alexander and W. Ryan, Passionists.
21—Death of Rev. B. O'Reilly, Boston.
22—Ordained at Louisville, Ky., Revs. H. W. Jansen, J. Cooke, G. Vantroostenberghe; at Indianapolis, Ind., Revs. J. W. Doyle and A. Oster; at the American College, Rome, Revs. M. F. Burke, Chicago, Ill.; J. J. Cur-

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ran, C. V. Mahoney, New York; M. J. Holland, M. J. Brennan, Newark, N. J.; F. P. Fitzmaurice, Phila., Pa.; A. J. Byrne, C.S.P.; at Seton Hall, N. J., Revs. W. H. Dornin and B. H. Ter Woert.

MAY 22—Ord., at Louvain, Belgium, of Rev. M. McGahn, of Newark; at Seminary, Troy, N. Y., of Revs. J. F. Doyle, J. P. Egan, J. W. Hayes, J. A. Hurley, J. F. Kiely, P. J. Martin, and H. F. McCabe, New York; J. F. Collins, Albany; J. F. Keegan, M. D. Murphy, J. M. Mulcahy, L. J. O'Toole, Boston; R. Rauber, T. L. Rossiter, Rochester; J. E. Garrety, J. J. O'Keefe, Springfield; at Pittsfield, Mass., of Rev. J. T. Sheehan, of Springfield.

23—Right Rev. J. J. Kain consecrated Bp. of Wheeling, Va.

MAY 23—Ded. of St. Augustine's Ch., Newark, N. J.
Corner-stone of a new church, at Greece, N. Y., laid.
Corner-stone of a new church in Corry, Pa., laid.
Ded., House of Good Shepherd, Newark, N. J.

28—Ord., at St. John's College, Waterford, Ireland, of Revs. P. Kavanagh and W. Walsh, for Boston.

30—Ded. of St. John's Church, Altoona, Pa.
Ded. of St. Bernard's Church, N. Y.
Ded. of Corpus Christi Ch., Macon, Miss.
Con. of Rt. Rev. R. Seidenbush, O.S.B., Bp. of St. Cloud, Minn.
Corner-stone of St. Agnes' Hospital, Baltimore, laid, on ground (35 acres) donated by Lady Stafford, granddaughter of Charles Carroll of Carrollton.
Corner-stone of St Andrew's Church, Grand Rapids, Mich., laid.

JUNE.

JUNE 2—Con. of Right Rev. J. A. Healy, Bp. of Portland, Me.

3—Most Rev. Abp. Henni, of Milwaukee, Wis., invested with the pallium by Bp. Heiss, in the presence of the Papal Envoys.

4—Death of Rev. M. McKenna, St. Rose's, N. Y., aged 55.
Ord., at Notre Dame, Ind., of Revs. J. Zahm and D. Hudson, C.S.C.

5—Machias, Me., church burnt.
"Six Miles Woods," O., church burnt.

6—Ded. of orphan asylum, Buffalo, N. Y.
Ded. of St. Augustine's Ch., St. Louis, Mo.
Ded. of St. John's Ch., St. Louis, Mo.
Corner-stone of St. Francis de Sales' Ch., Williamsburg, R. I., laid.
Ded. of new church, Lockeford, Cal.

10—Corner-stone of new church for Poles, Pine Creek, Minn., laid.
Corner-stone of addition to Salesianum College, Milwaukee, Wis., laid.

13—Ded. of St. Dominic's Church, Washington, D. C.
Ded. of St. Antony's Church, Green Point, L. I.
Ded. of the Church of SS. Gervase and Protase, at Gervais, Or.
Ded. of St. Bridget's Church, East Broomfield, N. Y.
Corner-stone of St. Joseph's Industrial School, Louisville, Ky., laid.
Death of Rev. L. S. Buteux, Boston, Mass., aged 67.

16—Thirtieth anniversary of the election of Pope Pius IX.
Death of Sister M. Ladislas, St. Joseph's, St. Louis, Mo.

17—Abp. J. F. Wood, of Philadelphia, invested with the pallium by Cardinal McCloskey.
Abp. J. B. Lamy, of Santa Fé, invested with the pallium by Bp. Salpointe, of Arizona.
Death of Sister M. Josephine, of St. Joseph's, Buffalo, N. Y.

JUNE 19—Death of Father P. Tissot, S.J., Fordham, N. Y., aged 47.

20—Ded. of the Church, "Sacred Heart," Brooklyn, N. Y.
Corner-stone of Female Academy, "Sacred Heart," Hoboken, N. J., laid.

21—Ord. of Revs. J. A. Sartori, of Baltimore; P. M. Turmel, J. P. Bayer, of Wheeling; P. M. Maguire, Colorado, at St. Sulpice, Baltimore, Md.

22—Ded. of House of "Good Shepherd," Cleveland, Ohio.

24—Ded. of House of Good Shepherd, Newark, N. J.
Ded. of St. John's Church, Fowler Station, Ind.
Ded. of new church, Juneau, Wis.
Ord., at Alton, Ill., of Rev. B. Deepenbrock.

25—Death of Brother Giles, Third Order of St. Francis, in Brooklyn.
Death of Rev. P. J. Brophy, New York, aged 33.
Death of Sister Ann Catherine, St. Louis, Mo., aged 35.

26—Ord. of Revs. G. Mahony and L. Bouland, Providence, R. I.

27—Ded. of a new ch. in New Bedford, Mass.
Ded. of St. Boniface's Church, New Riegel, O.
Ded. of New Church, in Suncook, N. H.
Ded. of Blossom Hill Cemetery, Concord, N. H.

29—Con. of Rt. Rev. F. X. Krautbauer, Bp. of Green Bay, Wis., in St. John's Cathedral, Milwaukee, Wis., by Abp. Henni.
Corner-stone of St. Stephen's Church, Newport, R. I., laid.
Corner-stone of St. Peter's Church, Canton, O., laid.
Church in Jackson, Tenn., burnt.
Ord. of Rev. J. D. Bray, Dubuque, Ia.
——Death of Sister Mary de Pazzi, Bangor, Me.

JULY.

JULY 2—Death of Rev. C. Tierney, Boston, aged 54.
Ord., at Savannah, Ga., of Rev. J. F. Colbert.

3—Ord., at Cincinnati, O., of Revs. J. B. Fromuller, F. H. Kessing, J. Kuhlman, J. H. Menke, J. X. Meyer, B. Muething, and B. Rosener.

4—Ord., in Cleveland, O., of Revs. J. L. Ahern, M. Arnoldi, J. Franche, G. F. Houck, J. F. Kuebler, J. Romer, J. Rosenberg, and J. Thein.

JULY 4—Ded. of St. Michael's Church, West Hoboken, N. J.
Corner-stone of Church of "The Transfiguration," Brooklyn, N. Y., laid.
Re-ded. of church, Lawrenceville, Pa.
Ded. of a new church, Brighton, O.
Corner-stone of St. Mary's Church, Hoboken, N. J., laid.

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JULY 4—Ded. of St. Peter's Church, Kirkwood, Mo.
Corner-stone of a new church, Anderson, Ind., laid.
Corner-stone of church, St. Joseph's, Lynn., Mass., laid.
5—Death of Sister Mary de Sales, of St. Joseph, Rochester, N. Y., aged 23.
Church in Binghamton, N. Y., robbed.
6—Ded. of a new church, Herkimer, N. Y.
7—Ded. of a new church, Somerset, N. J.
8—Ded. of St. Joseph's, new French church, Biddeford, Me.
10—Death of V. Rev. P. E. Moriarty, O.S.A., at Villanuova, Pa., aged 71.
11—Corner-stone of a new church at Petaluma, Cal., laid.
Corner-stone of German church, Racine, Wis, laid.
Ded. of St. Patrick's Church, Dutch Kills, L. I., N. Y.
Ded. of Church of the Holy Ghost, Coldwater Station, N. Y.
Death of Rev. C. Hengen, Manlius, N. Y., while teaching in Sunday-school.
17—Death of Rev. J. J. Albert, Easton, Pa., aged 28.
Ord., at Latrobe, Pa., of Revs. M. Reichert, J. N. Jaeger, A. Robrecht, O.S.B., and A. Wirtner.
18—Corner-stone of Chapel of the Immaculate Conception, Germantown, Pa., laid.
Ded. of St. Antoninus' Chapel, Newark, N. J.
Opening of a new church at West Winfield, N. Y.
Death of Rev. J. Bierman, Alexandria, Ky., suddenly.
Death of Sister Angelica, Carney Hospital, Boston.
19—Ord., at Germantown, Pa., of Revs. J. Durkin, J McInerny, C. Eccles, C.M., Fathers M. Murphy, C. A. O'Reilly, I. Ryan, I. J. Blake, O.S.A.
JULY 19—Ded. of St. Vincent's Hospital, Portland, Or.
22—Death of Rev. J. McCaffrey, subdeacon, at Clifton, S. I., N. Y., aged 25.
Death of Sister M. of St. Stanislaus, St. Paul, Minn., aged 32.
24—Church of Elmira, N. Y., robbed of chalice and alms-chest.
25—Ded. of St. James's, new ch., Boston.
Corner-stone of St. Michael's Church, Brooklyn, N. Y., laid.
St. John's Church, Niagara Co., N. Y., robbed of sacred vessels.
Ded. of new church, Dunbar, Pa.
Ded. of new church, Aurora, Ill.
27—Corner-stone of St. Margaret's Chapel, Peekskill, N. Y., laid.
Corner-stone of Church of the Sacred Heart, Massena, N. Y., laid
Death of Rev. J. O'Kean, Little Rock, Ark., suddenly.
28—Death of Rev. F. Murtaugh, Wilmington, Ill., aged 30 (drowned).
29—Corner-stone of new church, Roger Park, Chicago, laid.
Death of Rev. J. Henricks, Mount Savage, Md., aged 32.
31—Ord. of Rev. — McCaul, Leavenworth, Kas.
Ord., in Philadelphia, of Rev. J. W. Marley, for Mobile, Ala.
— —Lockport, N Y., church robbed of sacred vessels.
— —Corner-stone of new chapel, Mt. St. Vincent's Seminary, Germantown, Pa., laid.
— —Ded. of church, St. Rose of Lima, Chesapeake City, Md.
— —Ded. of St. James's Church, Red Bank, N. J.
— —Ded. of Churches of North Creek and Wevertown, N. Y.

AUGUST.

AUG. 1—Corner-stone of new cathedral, Erie, Pa., laid.
Corner-stone of a new hospital, Buffalo, N. Y., laid.
Ded. of St. Philomena's Church, Franklinville, N. Y.
Ded. of new church, Thomastown, Me.
4—Ord. of Father A. Durkin, O.S.D., Somerset, O.
5—Death of Sister M. Gabrielle Fitzsimon, of Mercy, aged 28.
8—Corner-stone of a Spanish-American Ch., San Francisco, Cal., laid.
Ded. of St. James's Church, Thomaston, Me.
Ded. of St. Joseph's Church, St. Paul, Minn.
Corner-stone of new church, Clinton, Mass., laid.
10—Ord. at St. John's College, St. Cloud, Minn., of Rev. Dominicans I. Wesseling, B. Schloeter, O.S.B., and P. Lynch, for Dubuque, Ia.; E. P. Schneider, St. Cloud, Minn.
Death of Bro. James, O.S.F., Brooklyn, N. Y, aged 50.
11—Corner-stone of St. Joseph's Church, Racine, Wis., laid.
Death of Rev. J. McCullagh, San Francisco, Cal., aged 75.
12—Ord. of Rev. T. Prendergast, St. James's Cathedral, Brooklyn, N. Y.
13—Ord. of Rev. J. Link, Erie, Pa.
15—Death of Sister M. Catherine, of Mercy, New Orleans, La., aged 38.
AUG. 15—Con. of Church of the Immaculate Conception, Boston, Mass.
Ded. of St. Mary's Ch., Elmira, N. Y.
Ded. of St. Thomas's Ch., Archibald, Pa.
Ded. of St. Michael's Ch., Stillwater, Minn.
Ded. of St. Bridget's Ch., Logansport, Ind.
Corner-stone of St. Ann's Ch., Chicago, laid.
Corner-stone of Ch., "Star of the Sea," Long Branch, N. J., laid.
Corner-stone of the chapel and Night Refuge, St. Louis, Mo., laid.
Ord. at Detroit, Mich., of Revs. Ch. Reilly, D.D., and J. Meeder.
16—Death of Rev. J. Concannon, Council Bluffs, Iowa.
Corner-stone of St. Mary's Hospital, Virginia City, Nev., laid.
17—Corner-stone of a new school, Augusta, Ga., laid.
18—Death of Sister M. Theodora, Sister of Charity, Madison, N. J., aged 17.
Corner-stone of a new church, New Haven, Ind., laid.
Ord. of Rev. J. Niedzieldski, for the Polish Church of Buffalo, N. Y.
22—Ded. of Church of the Immaculate Conception, at Fulda, O.
Ded. of a new church, Brooklyn, N. Y.
Ded. of St. Patrick's Church, Limestone Hill, N. Y.
Ded. of St. Malachi's Church, Brownsburg, Ind.

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AUG. 22—Ded. of St. John's Church, Plattsburg, N Y
Ded. of Church of the Assumption, Keyser, W Va.
Ded. of new church, "Sacred Heart," Highland Falls, N Y
Corner-stone of St. Patrick's Church, Kansas City, laid.
Death of Rev. A. Piret, Sheboygan, Wis., aged 73.
24—Death of Brother James, C.S.C., Notre Dame, Ind.
25—Ded. of convent and chapel, Sisters of the Precious Blood (exiles from Germany), at O'Fallon, Mo.
AUG. 25—Death of Sister Raphael, Ursuline Convent, St. Martin's, O.
26—Death of Rev. T. F. Healy, St. Mary's Church, Windsor Locks, Conn., aged 30, suddenly.
Death of Father I. Busschotts, S.J, Lowell, Mo., aged 80.
27—Death of Rev. L. McKenna, of Croton Falls, N. Y., aged 58.
29—Corner-ston of St. Vincent's Orphan Asylum, Columbus, O., laid.
Ded. of St. Mary's Church, Liberty, Va.
Death of Sister M. Lawrence, St. Joseph's, Buffalo, N. Y.
Corner-stone of Church, "Sacred Heart," Holyoke, Mass., laid.

SUMMARY.

From September, 1874, to September, 1875, 6 Bishops were consecrated; 2 Bishops died; 200 priests were ordained; 90 priests died; 59 churches were begun, and 134 churches dedicated.

THE AUGUSTINIANS IN THE PHILIPPINE ISLANDS.

THE Philippine Islands were first discovered by Magalhaens in 1521, but the glory of their conquest was given to Philip II. (whence their name) through the valor of his admiral, Don Miguel Lopez de Legaspi, the prudence of the Augustinian Hermits, and the skill of Father Andrea Urdaneta, who, previous to his taking the habit of St. Augustine in Mexico in 1552, had sailed as captain in the fleet of Loisa.

Philip II., on hearing that Father Urdaneta had sought retirement from the world, could not brook the loss of so skilled a navigator. Accordingly, he sent the hermit a request to direct the fleet shortly to be despatched from Mexico to conquer these islands. The squadron set sail November 21, 1564, from the harbor *de la Natividad*, Father Urdaneta taking with him four *confrères*—Fathers Diego de Herrera, Andreas de Aguirre, Martin de Rada, and Pedro de Gamboa, all of his order. The 13th of February, 1565, they spied the islands, and on the 27th of April landed at Zebu. The work of the first missionaries was so complete that, as Mendoza the historian (an Augustinian himself) says: "According to the common opinion of the day [*i.e.*, the close of the sixteenth century], there is converted and baptized more than 400,000 souls." The Augustinians have always had flourishing missions there. After them came the Franciscans (1577), then the Dominicans, the Jesuits, and the Barefooted Augustinians.

In 1865 the Augustinians alone had 135 missionaries in the archdiocese of Manila and the dioceses of Ilocos and Zebu; while under their sole charge were 165 stations and 1,915,197 souls. The statistics of their missionary work for that year show 86,250 baptisms, 16,633 marriages, and 75,619 deaths. They have a large missionary convent at Valladolid, founded in 1743, the first opened in Spain for foreign missions, and a novitiate house at Osma.

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27.....	20 93	32....	24 05	37....	28 17	42....	33 72	47.....	41 30
28.....	21 48	33....	24 78	38....	29 15	43....	35 05	48.	43 13
29.....	22 07	34....	25 56	39....	30 19	44....	36 46	49.. ...	45 09

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TERMS—Per Session of Ten Months.—Board and Tuition, Washing and Mending, Bed and Bed ding, Stationery, **$195.** No extra charge for French, German, Vocal Music (in class), Plain an Fancy Work, and Tapestry in all its various branches. Piano, Harp, Guitar, Melodeon, Drawin and Painting, Latin, Dancing Lessons, Artificial Flowers, etc., form extra charges. Letters of er quiry must be addressed to MOTHER REGINA MATTINGLY, SUPERIOR OF MT. ST. VINCENT' ACADEMY, CINCINNATI, OHIO.

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ST. MALACHI'S CHURCH,
ARLINGTON, MASS., April 15, 1875.

Messrs. Hind & Murphy: Besides the benefit I have derived, under God's blessing, from the use of Freligh's Remedy, I have witnessed remarkable effects of its *curing* qualities in those who have carefully and regularly used it, both in my household and amongst poor people of my mission to whom I have given it. A sufferer from Rheumatism for the last twenty-five years, this is the first time I have given my testimony in behalf of any remedy, and—unsolicited. Respectfully,

JOSEPH M. FINOTTI.

LA SALLE COLLEGE,
PHILADELPHIA, Nov. 15, 1874.

Messrs Hind & Murphy: In response to your favor just received, permit me to say that several of our Brothers suffering from *Neuralgia* have been greatly relieved by the use of Freligh's Remedy, and they speak highly in its favor.

Yours respectfully,

BROTHER NOAH.

ABERDEEN, MISS., March 14 1874.

Messrs. Hind & Murphy: Enclosed you will find five dollars, for value of which please send Freligh's Remedy. I suffered very much from Neuralgia while in New York recently, and found myself much benefited by it. I would like to introduce it into my practice. Respectfully,

W. A. EVANS, M.D.

AUSTIN, TEXAS, Sept. 6, 1873

Messrs Hind & Murphy: I have been troubled with Chronic Rheumatism for about two years and could get no help. I used ONE bottle of your Freligh's Remedy, and I am happy to tell you that I am entirely cured.

CHARLES BEHNKE, Congress Avenue.

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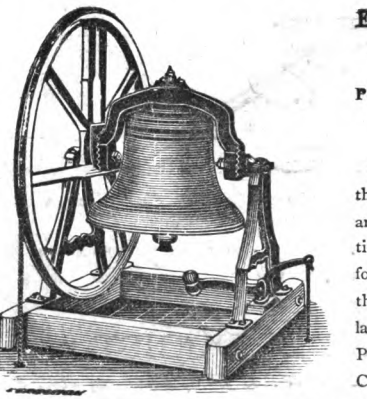
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